

# The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., March 12, 1931

NEW SERIES  
VOLUME XXXIII. No. 11

Baptist students from many colleges attended a week-end conference at the Mississippi State College for Women at Columbus last Friday to Sunday.

Brother O. B. Webb, president of the Louisiana Baptist Convention, was seriously injured in an automobile accident, and his life was despaired of; but he is now recovering.

All Baptists rejoice with our North Carolina brethren that their special appeal was successful in raising the amount necessary to meet their bonded indebtedness, or the part of it that fell due on March first. This helps every good cause. Of course, there are other annual installments to meet. May God lead them in the future as he has led them in the past.

If your church has taken The Baptist Record out of the Church Budget, some enterprising member could secure the necessary ninety per cent of the families to subscribe at two cents a week, and send it to us once a month. This will cost each subscriber only eight and a half cents a month. It ought to be easy to get ninety per cent of the families to do this.

Mrs. Savage, wife of Dr. G. M. Savage, of Jackson, Tenn., passed away Sunday afternoon at their home. She was eighty years old, and for more than half a century has been associated with her honored husband in great life work. Their children are also a joy to them and a blessing to the world. Dr. Savage is a native of Mississippi, for many years was president of Union University and is still teaching in this great institution.

Rev. N. S. Jackson, State Superintendent of the Anti-Saloon League, announces a meeting on Law Enforcement, to be held at the Hotel Markham, in Gulfport March 16 at noon. Dr. F. Scott McBride, Superintendent of the Anti-Saloon League of America, will be the principal speaker. Luncheon will be served at nominal cost. Phone to Mr. Jackson on the fifteenth, at the Hotel Markham, how many to expect from your town.

First Church, Biloxi: We have recently closed a Bible Conference in our church. The speakers were Dr. J. E. Conant of Chicago and Mr. Alexander Stewart of Toronto, Canada. The various churches of the city co-operated and all enjoyed a feast of good things. Dr. Conant is scholarly, profound, clear in his statements of truth, deeply spiritual and one of the greatest logicians to whom I ever listened. Mr. Stewart is an unusually winsome speaker; fresh, unique and inspirational. Both men were greatly enjoyed and made a lasting impression upon our people. We have many visitors on the Coast. Usually the longer they stay the better we like it. One visitor, however, Mr. Hard Times, has over-stayed his welcome. All phases of our church work other than finances continue to move forward and during the past year about seventy-five per cent of the membership of our church contributed through the envelopes.—L. H. Miller, Pastor.

Mr. Ben. Johnson of Shreveport, one of the leading bankers and Baptist laymen of Louisiana, was called to Mansfield Sunday on account of the death of his mother.

West Monroe Church in Louisiana has unanimously called Rev. E. E. Huntsberry, once pastor at Fifteenth Ave. Church, Meridian. He has not yet indicated whether or not he will accept.

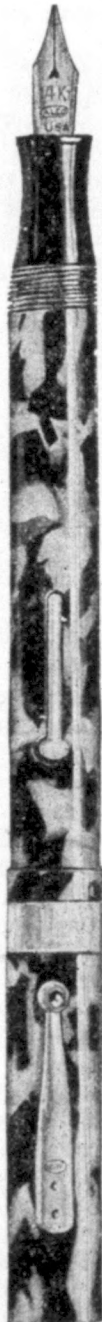
The report of the practical activities department in the Baptist Bible Institute for the last three weeks in February shows 471 engagements met, 282 sermons and addresses, 1816 people present at services, 363 people dealt with personally, 71 professed conversion, 3772 gospels and tracts distributed.

The receipts of the Foreign Mission Board from May first, 1930, to March first, 1931, were \$716,959.19. For the same period the year before they were \$852,740.00. From Mississippi the amounts for foreign missions were \$34,228.20 and \$40,775.54 respectively. Only Florida and the District of Columbia gave more this year than last, and the increase from them was small.

The First Church of Houston, Texas, Dr. J. B. Leavell, pastor, rose to the occasion Sunday and raised the \$10,000 needed to pay a debt which threatened their work. For times like this it was a great achievement. This church is a great soul winning body and we rejoice with them in this another victory. Their church paper gives a picture of the pastor with a group of eighteen young men who have entered the ministry during the pastorate of Dr. Leavell.

We are sorry that the article appearing last week on Family Worship did not have the name of the author, Dr. S. F. Lowe, Pastor Fifteenth Ave., Meridian. We did not notice at the time that he had not attached his name. Already people are writing us expressions of appreciation of these articles. Dr. Lowe delivered an address on this subject at the Convention in Water Valley and the brethren requested that he write it for the Record.

Dr. J. W. Mayfield said in his address it is the purpose of the Relief and Annuity Board to help the largest number of our preachers who are growing old and becoming dependent. Most preachers will need help because they do not take time to provide for themselves. He said a man with the small salary is the chief beneficiary in this board's work. In Mississippi there are 31 old preachers and 26 widows who are getting the benefit of the relief work, which totals now over \$5,000 to them. He told of a convention of doctors who sent to an absent honorary member a small bouquet, one of them remarking that it wouldn't be long until it would be "necessary to send a good one." Why not send the good one while he is alive. Do not treat the old preachers like Robt. Burns' mother said when she saw his monument, "You asked for bread and they ga'e you a stone."



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## LET US REMEMBER

In the great agitation that is now going on about the 18th Amendment it is a mighty good thing for the friends of sobriety to remember some things. I wish to briefly enumerate some of them.

I. That the Supreme Court of the land has forever set at rest the question of the manner of the adoption of the Amendment. Its enemies have claimed that it was put over on the American people. No question that has ever been discussed, unless it be that of slavery, was ever so thoroughly debated, and so often voted upon as the questions which led to the adoption of this amendment. Thousands of elections had been held in voting precincts, in villages, counties, cities and states. It was the most thoroughly talked about, the most fully agitated question before the American people for the last fifty years.

II. Let us remember that none of the substitutes offered mean anything different from the open saloon. It is a good thing to look back and see what a saloon was. A saloon was simply a place where liquors were sold legally under the regulations of the municipalities, the states and the nation. Now, what does the opposition offer? Simply that under some sort of supervision the sale of intoxicants be again legalized. The man who insists that he is bitterly opposed to the return of the saloon and yet wants the sale of strong drink brought back, is either insincere, or has a mighty poor memory as to what the saloon was. Give the most careful scrutiny and see if the options offered are anything more than a place to sell liquor under law with state and government regulation. Don't be fooled, that is just what they want, and it is the same thing we abolished.

III. That the men who are making the fight for the repeal of the Eighteenth Amendment are not working in favor of temperance. Most of them are working for the interests of their own pocket-books. They want the breweries and distilleries from which they once drew revenue reopened. You hear these fellows making the welkin ring with the crimes which they charge to prohibition, but you look in vain for any word from them on the awful evils that the curse of drink has brought. They pity the fellows who have to drink the awful stuff that the bootlegger furnishes, (Who said he had to drink it?), they bewail the good old days before prohibition robbed men of their inherent rights, and made slaves of free-born Americans, but not one word about the conditions that called for the destruction of the saloon.

The men who are making the biggest howl right now are the paid agitators who are trying to earn the money which the liquor business of the world is paying them to make this fight. If any of them wish to deny this, let them stand up in meeting and say so. They are paying salaries many times larger than the foes of drunkenness and crime were ever able to pay. If the Anti-Saloon League had ever at any time paid salaries that were one-half as large as the foes of righteousness are right now paying their agents, it would have been heralded to the four winds of Heaven as astounding evidence of the slush funds which were being used to rob poor booze fighters of their natural born rights. Don't let them fool us.

IV. Don't forget that every unbiased investigator has witnessed to the great decline in drunkenness and the amount of liquor consumed. No sane man ever expected that habits which form chains like the drink habit does, would be broken simply by outlawing the traffic. Every thinking opponent of the vile business knew that there would be a time of battle between the lawless business and the forces that have respect for organized society. What some of them did not realize was the lengths to which the devotees of the business would go to becloud the issue and put on false propaganda. A lot of wet newspapers actuated by revenue only, have distorted some facts, magnified others, belittled the law and its affects, to keep the question on the front pages all the while. Every man who remembers the open saloon knows the difference in things now

and then. The campaign of falsehood which is being carried on would make Annanias blush and deny that he even tried to prevaricate, and the crowd who are selling their manhood and honor for the favor and subsidies of that crowd would make Benedict Arnold ashamed of the cheap way he sold out.

V. Let us remember that the most tremendous campaign ever put on in the history of the world is being waged right now to break the morale of the forces of temperance, and to give false impressions of the whole prohibition movement. Great newspapers are moved either through fear of a constituency that is largely un-American, or by the subsidies offered, to headline and front page everything which will tend to deceive the public about the temperance issue; and the same folk are adepts at keeping in the back ground and out of sight the real facts of the fight. Anyone who has been watching will remember any number of incidents where facts have been distorted in headlines, and where the wet crowd stuff has gotten on the front page, and facts far more potent on the other side have been left out or put in places which made them inconspicuous and robbed them of their power. Any sort of a played out, discredited preacher or cheap politician can get on the front page of the wet press any time, by simply saying a few words of the chatter with which they are trying to gull the American people.

VI. Let us remember that unlimited money is being spent. I have alluded to the salaries being paid agitators who are spreading a most unfair and misleading propaganda. Let us remember that the liquor business of the world is doing its very best to stop the spread of prohibition sentiment. They know that if prohibition continues in America the day is coming when other nations are going to adopt it. Besides the liquor interests of the world want the markets of rich America opened to their business. Link with them the old gang here who have hoped and longed for the time to come when they could re-open their breweries, and distilleries, and you can readily see how much they would be willing to pay to attain this ambition. If we will only remember the corruption funds that were used when the contests only concerned small towns, cities and states, we may form some idea of what that same crowd would do if they might put their drink business back on every corner in America.

VII. Let us remember that there is no sanctum sanctorum in the arms of any political party where great civic and social sins can find shelter and be immune from attack. The cries that some fellows raise about party loyalty when some spawn of evil, which has money to spend, throws itself into the arms of some party "weary indignation and fatigue contempt." Men who will sell out the people who have trusted them and their own consciences at the call of a party that has sold itself for the gold of organized vice, are not to be trusted anywhere. For sin to intrench itself within the lines of some political organization and then claim immunity from further punishment because that would be mixing religion and politics is the most brazen, silly, hypocritical piece of political twaddle ever offered to a long suffering public. The man who is fooled by it needs some one to tell him how to get in when it rains.

VIII. That the preachers and moral leaders of the land do not have any financial interest in this question whatever. You hear a lot of fellows who have a mighty big grindstone for some poor sucker to turn, lamenting the fact that preachers are ruining churches, debauching politics, when all that the preachers of America have gotten out of the whole fight against the liquor business would not pay the salaries of the crowd that today are lobbying, writing, and speaking to try to change public sentiment on this question for fifteen minutes. They have gotten some things out of the fight, some of them have been murdered, some of them have lost their jobs, all of them have been slandered, all of them have faced the loss of many things that men prize, in order to protect the youth of the land, and the sanctity of its homes. They have clear consciences, and are ready to render account to both God and man as to their attitude.

IX. Let us remember that the drink has always been lawless. From the days of the "Whiskey Rebellion," under George Washington's presidency, it has been a rebellion against constitutional authority. There has not been a restriction of city, state, or nation which has not wilfully and persistently violated, those who remember the legalized liquor business talk out. Lawlessness upon its part is not new. It is, and ever has been, and ever will be inherently lawless. Neither will "The Eighteenth Amendment" be repealed, change his skin or the leopard his spots, yield to the clamor which demands that criminals be legalized simply because criminals will not obey the law, is to surrender the cause of sobriety all we have gained to the "Scarface" Capone of the underworld.

Gloster, Miss.

—E. K. C.

## HEART OF THE SERMON

Samuel Judson Porter, Pastor,  
First Baptist Church, Washington, D. C.

## BULWARK OR BOULEVARD

Upon the walls of a mosque in Bagdad is scribed the motto: "What a man believes he die for; what a man thinks he will change his mind about." The implication is that the which means the most blessed life in you thrust its theories and themes upon you, even the consuming of your energies in its behalf, we believe our religion, or do we merely talk about it? Some of the cities of Continental Europe are famed for their broad and pleasant boulevards, where often in the summer twilight, beneath a sky of fading rose, lights twinkle through the trees and music trembles on the air for the delight of the gayety-loving throngs. Do you know what "boulevard" means? It is the same as "bulwark". These haunts of pleasure were constructed on the sites of disused fortifications. Vested now with charm and frivolity, once they were the scenes of warfare and death. Once reddened with the blood of heroes has become the resort of voluptuaries. The battlefield has become the playground. Where a former hero fought a present age frolics. The Via Dolorosa has become the primrose path. Such is our danger. We are prone to forget, to loiter. "If a man will come after me, let him deny himself and take up his cross daily and follow me." The word cross in the New Testament never occurs in the plural, though we talk much about crosses meaning thereby anything that runs counter to our inclinations; but the word "cross" never means anything quite so meager as that. In the Bible it means always just one thing, and that is death. When under the Roman rule a man was sentenced to crucifixion, he was forced to carry his cross to the place of crucifixion. Our Master bore his cross to Golgotha. Hear him say: "Let him take up his cross and follow me." This is a death sentence. The new life begins with the death of the old life. Christ insists on the same law of sacrifice which we have seen over and over in nature—a higher life attained through the death of the lower life, promised through sacrifice. Do we dare to be heroes in religion today? Is the lamp of heroism burning in our churches?

—BR—

Toward the close of the program in New Albany Wednesday there was a fine spirit of liberty. The brethren spoke out of their hearts, and the first principles of the gospel were in evidence. Dr. Buchanan of Blue Mountain, started it with a modest story of personal experience. After using tobacco for fifty years, he was so impressed by a recent letter from Mrs. Graves in Chicago about her work that on his way to prayer meeting he threw his tobacco away and resolved never to use it again, but to give the money to the Lord. He hasn't had any desire for the tobacco since. Pastor H. R. Holcomb of Tupelo, spoke of recent heart experiences he has been passing through and his longing to see his people living and serving on a high plane. Others spoke of one another, and the brethren lingered without a body getting nervous or wanting to go home.

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# Housetop and Inner Chamber

## SPARKS FROM THE MISSION CONFERENCE

Pastor J. D. Ray of Starkville, said in Oktibbeha county four out of five banks closed their doors. They are short on resident pastors, but people are going to church better.

Mrs. A. S. White of Bellevue Church, Memphis, was with the ladies of First Church, Columbus, leading the devotionals, in the week of prayer, the greatest in the history of the church.

An exchange says, "The Salary of a missionary is based on the amount required for a reasonable support, and is not a remuneration for service." Isn't that about how it ought to be with everybody?

Pastor W. O. Carter of Bay Springs, said Jasper county is the home of the anti-missionary. Pastors are non-residents. In his church the finances are well looked after. He preaches missions.

Pastor J. N. McMillin, of Louisville, also preaches in the afternoon to country churches nearby. He says that while gifts will be smaller this year from his people, there will be more people who will give.

Lincoln County Sunday School Convention met at New Sight Church. There were 16 churches represented; a good program was presented; and the crowd packed the building to capacity. One school reported standard and several others lacked only one point.

Mr. M. E. (Otis) Perry is back in Mississippi after an extended stay in Texas and Oklahoma, where he led the music in a number of evangelistic campaigns. He had charge of the music and his wife was pianist at the Mission Conference in Meridian February 3.

Dr. Eugene Saltee made the first Missionary address at Meridian that we have heard him in Mississippi. It was a simple, straight-forward setting forth of the progress of the gospel in China, just the kind that people like to hear from a returned missionary, and is bound to do good.

Pastor R. D. Pearson of Macon, says there are five churches in his county, three having full time service of the pastor and two having part time. All of them have pastors residing in the county. These churches have good fellowship with one another, there being no one claiming ascendancy.

Dr. Saltee told several instances to show that people respond to sacrificial leadership. On a recent visit to Eldorado, Ark., the pastor's wife, well known in Mississippi, Mrs. Jno. Buchanan, started a foreign mission offering with a gift of \$400. Soon they had enough to support two missionaries.

Pastor B. C. Land of Quitman, said the people in his county are more hopeful than for months. His church will increase its contribution this year, having adopted a new plan of store house tithing, and the Cooperative Program gets its percentage. Five of the pastors from Clarke county were present.

Pastor W. W. Kyzar of Philadelphia, counted four churches represented from his county at the Meridian Conference. He preaches three times every Sunday, having afternoon churches. He believes these churches will give more to missions this year than last. He says that hard times are helping the people religiously, and he is rejoicing. We must become concerned about the souls of men. Recently he had people who were singing "O, How I Love Jesus" to change it to "O, How I Love Garrett's Snuff." It resulted in some of them giving up the snuff.

More than half of the counties in that district were represented at the Conference in Meridian. The day before the weather was exceedingly disagreeable and perhaps hindered the attendance. There were about 100 people from over the district, divided perhaps into equal parts of preachers, laymen and women.

Dr. Provine in his address at the mission conferences showed how the assets of Mississippi College had multiplied in the past twenty years. This showing in both building and endowment. He wants us to get away from the inferiority complex. Don't kick; boost. If you have criticism take it to him.

Pastor J. E. Wills of Newton, said things are hopeful in his county. They have a good county organization. The pastors are resident and natives to the county largely. They have a Mission Rally every fifth Sunday and a good program. Every church in the Association reported something given to the Cooperative Program.

Pastor C. E. Bass of Shubuta, said they labor under three handicaps in Kemper county. Non-resident pastors, bad roads and no Sunday schools. He also preaches three times every Sunday and at the country churches a collection is taken for missions every time they meet. He believes they will give as much this year as last.

Dr. Norman W. Cox, who presided at the Mission Conference in Meridian, said that handicaps such people are undergoing today are simply added capital for service, and that people are showing up to good advantage under these testing times. He said they recently had a contest in their church, a prize being given to the one who wore presentable clothes to a service which had been used and paid for the longest time. A man won who came in an overcoat he bought and paid for twenty years ago.

Pastor Henry G. West made a sensible talk at the New Albany Conference in which he said sometimes each man had to make his own program and do the best he could under the circumstances. For example, before he was married he had the whole plan of family management mapped out. One item was that the baby was never to be rocked in a straight chair. But coming in one day what was his dismay to hear the bumpity bump of a straight chair rocking back and forth with his wife and baby. When he protested his wife turned the baby over to him, and he was soon going through the same bumpity bump. His advice to the pastors in reference to the denominational program was to do the best they could with the people they had.

While in New Albany Wednesday to attend the mission conference Superintendent O. C. Miller and the editor ran up to Blue Mountain and attended the chapel service. The trip was made by the courtesy of brother John Potter, the return with Dr. L. T. Lowrey. What a transformation a few years have made! New and beautiful buildings displacing the former frame structures. If Paul could thank God and take courage when a handful of brethren met him outside the city of Rome as he approached a prisoner, then surely Mississippi Baptists ought to make earth ring and heaven glad with their shouts in their joy over the progress of this school and our other schools. Isn't it strange that with the marvelous development and improvement of the past few years we should hear more sighing than songs? Isn't it a sin? In the beautiful auditorium was gathered a beautiful sight, the faculty and students. It was a delight to speak a few words to them and to greet some of them personally. If Baptists could see how much good their gifts to Christian Education are doing they would double their gifts.

In this conference there seemed to be messengers from only one county in which there had not been a recent bank closing—this was Noxubee. But the people all seemed in good spirits, had good clothes and seemed to be well fed. And, speaking of feeding, the Baptist ladies of Meridian gave a mighty good dinner to those who came to the conference.

The Baptist Standard says of a recent meeting in Balboa Heights Baptist Church, Canal Zone, in which Dr. Wallace Bassett preached: "There were 38 additions to the church, 35 by baptism and three by letter. There were a large number of professions of faith, besides those who joined the church."

Orphanage Superintendent O. C. Miller proposes to use a little space in The Baptist Record to give our readers a glimpse of the goings-on at the Home. He believes The Record is the way to reach the folks; and that anybody who doesn't read The Record will find it impossible to work intelligently in the matters of the Kingdom.

**Will Southern Baptists hold what they have gained in New Orleans by saving the Baptist Bible Institute? Answer with your gifts.—W. W. Hamilton, President, New Orleans.**

Dr. L. T. Lowrey of Blue Mountain, brought along Miss Mary D. Yarborough to the Conference at New Albany as Exhibit A. She is superintendent of Christian activities among the students. There were five speeches on our educational institutions: Dr. Provine from Mississippi College, Mr. Hall speaking of Baptist Bible Institute, Dr. Saltee for all the seminaries and the two above from Blue Mountain.

First Church, Laurel: The month of February was observed as Stewardship month by the First Baptist Church of Laurel. On Sunday, February 22, a tithers band was organized with sixty-five members. The purpose of this is to stimulate interest in tithing among the members and especially the young members of the church. We feel that a number of new tithers will be added to our number as a result of this organization.—Mrs. L. Boyles, Sec'y.

March third was "Founders Day" at Blue Mountain College. Think of an institution over fifty years old and one of the founders still at work in it. Mrs. Modena Lowrey Berry, the vice-president, was one of the original teachers, who with her father, Gen. M. P. Lowrey, started this school on its glorious work. Present also on the Founders Day were two former presidents of the college, Dr. W. T. Lowrey and Dr. B. G. Lowrey, both active in service elsewhere. Other members of this great family were present also honoring the occasion and being honored in it.

Preachers would often be saved from misinterpretation of the Bible and especially the texts they use by a close reading and careful study. Slovenliness is a sin. We recently read a sermon which the preacher gave as "For me to live is Christ". But that is not what the Bible says. What it does say is this: "For to me to live is Christ". The one little word "to" makes a world of difference. But of course a lazy man will never bother to find out what it is. No wonder Jesus said, "Be not many of you teachers, knowing that we shall receive heavier judgment".

Supt. O. C. Miller (O. C. standing for Orphan Children) said at the mission conference that five hundred children had applied for admission to the Baptist Orphanage in Jackson in the past few months. Of course they could not take them. While there are two gas wells on the Orphanage ground, they belong to the Mississippi Petroleum Co. No gas has as yet been sold. When it is sold the Orphanage will get one-fourth of the proceeds. Gas fixtures have been installed in the Orphanage and they are now using the gas for fuel. But the fixtures cost \$2,500, which is more than their usual coal bill. So you need not let up in your contributions to the Orphanage. The children still have to be fed and clothed and sent to school. More than 200 of them.



# Editorials

## TO HIM THAT OVERCOMETH

The book of Revelation is a prophecy of conflict, almost from start to finish. In this it is true to facts and to life. And no one can understand anything in the book who does not begin with this point of view. It is a record of strife and final victory. The sword is always in evidence. Beasts and dragons are attacking from all angles. Patience and courage are always in demand. Faithfulness unto death is the highest virtue and the most constant need.

In every one of the seven letters to the churches which are in Asia there is a promise made "to him that overcometh."

There are two units of value in Christian work; one is the church, and the other is the individual. And certainly the individual man or woman is the final unit of value, the one for which the Savior died. And while these letters are addressed to "the seven churches" (Rev. 1:4 and 11), in each one of these letters the last words are addressed to the individual member of the church: "He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh I will give, etc."

There are at least two reasons for this. First, it may be that not all the people in a church will give heed to what is said. Possibly a majority will not. Suppose there is only one person in the church who will. Well, he may. The opportunity and the obligation is upon him whether any other person in the church heeds the message or not. A preacher is sometimes fortunate if he gets one person in the congregation to receive the truth in his heart.

The other reason is that the only way to get a message accepted in a church is to get the individual member to give heed to it. And thus the work begins and goes on. A little heaven etc. One candle makes a big difference in a dark room.

In every one of these churches there are conditions which demand vigorous opposition or conflict. In most of them there are conditions which are plainly condemned. In the others there are hardships to be endured. In both cases the fighting spirit is necessary. "The fight is on, O, Christian Soldiers." We don't sing as much as we used to, but we still need to sing,

"My soul, be on thy guard  
Ten thousand foes arise  
The hosts of sin are pressing hard  
To draw thee from the skies."

In these letters to the seven churches are indicated the things which we have to fight for or against, and they are the same that confront the Lord's people today. It will be well to run over them briefly and then to see the rewards that are offered those who faithfully make the fight. They are numbered in each case according to the order of the letters found in chapters two and three of Revelation.

1. In the church at Ephesus it is conflict with evil men and false teachers, about whom Paul had warned the Ephesian elders. And the members of this church were losing their first love. The need of discipline was not more evident in Ephesus than it is in our churches now. The presence of the unfit is sure to reduce the spiritual order of all unless we fight against it.

And the promise in this letter to the one who resist such conditions, who seeks to correct it in the church, and more than that, seeks to overcome apathy in his own soul and keep the flame of spiritual love burning brightly in his own heart, is that he shall eat of the tree of life which is in the paradise of God. Don't think this is a promise to be fulfilled in heaven. It is for immediate realization. Life is set forth in many figures, a tree, water, bread, crown etc. But here it is something that is produced in us by being fed and refreshed from the tree of life. This is a personal knowledge of God which Jesus said is eternal life. It is imparted to us by participation in the work of Christ. He said, He that eateth my flesh and drinketh my blood hath eternal

life. This fulness of life is for them who make the fight against sin and false teaching and who overcome the spiritual lethargy which is described as leaving their first love.

2. The letter to the church at Smyrna tells of persecution and poverty, but does not speak of any wrong in the church. The promise here is, "He that overcometh shall not be hurt of the second death." The second death is later described in the book of Revelation as the lake of fire. These people were now passing through the fires of affliction for Christ's sake. This is guarantee of immunity from suffering hereafter. It is as the relationship of vaccination to smallpox, and as sure a preventive.

3. In the letter to the church at Pergamum they are reproved for permitting people who did what Baalam did to Israel, leading them into idolatry and to surrender to lust. And there were some who held to the false teaching of the Nicolaitans, that people could not help sinning. It was a difficult thing to live a high spiritual life in putrid conditions like this. The times were not unlike our own when lax views of morals were prevalent, and it was difficult to live above the world. But it was not impossible. And there is a great promise to the one that overcometh, who makes the fight for purity and a high standard of Christian living. "To him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it."

Here is pictured the feasting of the soul upon the fellowship with God, and the calm and sweet assurance of acceptance with Him which cannot be described to others and is unknown to those who live on a low plane of life.

4. The letter to the church in Thyatira tells of much the same situation, only here Jezebel is mentioned instead of Baalam, indicating that conditions are worse. The other people are told that He will make war with the sword of his mouth but here He plunges them into tribulation. To these people words are not sufficient to correct the evil. They must be purged by punishment.

In this case the promise to one who overcomes is also a greater reward for heroism. "He that overcometh and he that keepeth my works unto the end, to him will I give authority over the nations, and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father; and I will give him the morning star. Wide influence, great power and the promise of a new day in the world.

5. The church at Sardis was living a mechanical and perfunctory life. It was dead and didn't know it. A few were trying to maintain the life of the church. It is difficult to maintain the Christian life in these conditions. Special personal effort is necessary, but it will be rewarded with success. He that overcometh shall be arrayed in white garments. His own life will be conspicuously clean. "I will in no wise blot his name out of the book of life, and I will confess his name before my Father and before his angels." He may not be much thought of in a worldly church, but his standing is high with God and the angels.

6. The church at Philadelphia was having a hard time with the Jews who sought to make their path difficult, or with the Judiazers who hounded Paul's steps and sought to destroy his work. To one who in spite of the false teaching and opposition held fast to his faith was promised a permanent and responsible position in the Kingdom forever. These who like the reformation leaders, or like J. R. Graves fought to re-establish the truth of God amid ecclesiastical corruption and perversion, the promise is, "I will make him a pillar in the temple of my God, and he shall go out thence no more. The name of God and the New Jerusalem shall be indelibly written on the life of men like that.

7. The final letter is to the church at Laodicea which has become forever famous for its lukewarmness. Such spiritual apathy and stupor are often harder to overcome than physical persecution and outward opposition. Its insidiousness is deadening and not necessarily painful. Be-

cause it is difficult to overcome, the promise is the greatest yet, "I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." Here is victory, authority, dominion, sharing with the Lord the direction and control of other lives and the beneficent guidance of the world's course.

The Gideons plan to put 30,000 Bibles into hotels in March.

The Christian Index reports that Mr. P. L. Johnston, former editor of the Florida Baptist Witness, is hopelessly ill in a hospital in Richmond.

Pastor J. D. Franks was still unable to fill his pulpit Sunday, and Mr. Wm. Hall Preston spoke at First Church, Columbus, at the eleven o'clock hour to the largest congregation the church has had for some time in spite of cold weather and sickness in the community. Three were added to the church. For four Sundays there have been additions to the church.

Deacon McCaleb, of Union Church, died March fifth. The funeral service was conducted on March sixth by his pastor, Dr. Ben Ingram. Rev. G. C. Hodge, former pastor, preached the funeral sermon. Those assisting in the service were former pastor L. V. Young and Dr. Grafton, of the Presbyterian Church. Brother McCaleb was one of the most active members of the church and gave the ground on which the church house was built.

Rev. S. V. Gullett, official chaplain of the Mississippi State Penitentiary, held Sunday afternoon services at the white men's dormitory at Camp 5 on March 1, and eight converts came up at the close of the service, professed belief in Christ and asked for baptism.

Mr. Gullett is doing a wonderful work among the prisoners of this institution. He makes regular visits the first Sunday in each month. Besides the camps at Parchman, he is also official chaplain for the camps at Lambert, Tchula, Oakley, Rankin Farm, Blaine, Waynesboro and Okolona.

At the close of a recent evangelistic meeting in St. Petersburg, Fla., Dr. G. W. Truett made a great address on Foreign Missions. Dr. Sallee, a missionary to China, now Home Secretary of the Foreign Board, also delivered a great address. Pastor D. M. Gardner was anxious to see definite and tangible results from these services. So he proposed to a congregation composed mostly of tourists, meeting in his church and to whom he preaches at 9:30 every Sunday morning, that they provide \$800 to support a missionary to take the place of Dr. Sallee in China. The amount was soon practically assumed. Then one of the Sunday School classes provided the salary of a Bible Woman in China, and one of the Circles of the W.M.S. voted to be responsible for the salary of the missionary's wife.

In addition to caring for the work of his great church, Dr. T. W. Young, Pastor of the First Baptist Church, Corinth, Miss., has given himself ceaselessly to the task of directing the relief of the unemployed and destitute in the city and community. He is president of the Corinth Welfare Association and since Jan. 1, he has not missed a single day in directing the relief work. Food, fuel and clothing have been furnished to 441 families, big and little. Many of these have now been discontinued. But at the present time about 100 families are being cared for. Dr. Young has looked after collecting the money and distributing the relief to these more than 1,500 persons since Jan. 1. The Red Cross has not been appealed to for aid. The community itself, under Dr. Young's direction, has cared for its own destitute. Recently the Kiwanis Club of the city extended him a vote of appreciation and thanks. And last Sunday morning his own church extended a rising vote of thanks to him for his unselfish and efficient service rendered to the entire community.

Dr. Louis J. Br...

One of the lar...

It is our earnest...

There used to be...

We have had...

Rev. J. W. Fa...

## SUNDAY SCHOOL

Jackson, First  
Jackson, Calvar  
Jackson, Griffith  
Jackson, Davis  
Jackson, Parkw  
Jackson, Norths  
Clinton Church  
Plantersville Ch  
Offering...  
Columbus, First  
Brookhaven Ch  
Meridian, First  
Offering...  
Hattiesburg, 5th  
Offering...  
Hattiesburg, F  
Quitman Church



Dr. Louis J. Bristow of New Orleans, was the speaker at the annual dinner of the men of First Baptist Church of Daytona Beach, Florida.

One of the large insurance companies is said to have paid out four and a half million dollars in death claims caused by suicides in 23 days in January. Other people who hold policies, and whose religion prevents their killing themselves ought to be protected against this sort of thing.

It is our earnest desire in publishing the series of articles by Pastor L. D. Posey on Revelation, and those on the same book by the editor, to awaken interest of our people in this marvelous book, and to incite to a close study of it. What you get by studying the book for yourself by the aid of the Holy Spirit and the help of others will be of great value to you.

There used to be a game played by young people in which a blanket or shawl was spread over two chairs some two feet apart. These chairs were occupied and a third party was brought in and asked to be seated between them. As he did so the first two rose and allowed the newcomer to sit down between them, going through to the floor. Well, we just happened to think of this when we heard of a church that hadn't adopted the budget for collections, and they didn't make a special offering. Between two chairs, some people allow the collection to go down to the floor. Don't let your church sit between two stools. Get on one or the other.

We have had scant sympathy with the critics who charge that our Baptist institutions and boards are controlled by modernists, and we do not believe this to be true. But the following from a conservative paper like the Watchman-Examiner makes us serious. Here is a part of an editorial in that good paper to which we can say Amen: "If our denomination is not controlled by modernists and the modernistic spirit, it is a pity unspeakable that our societies, organizations and institutions do not frankly and joyfully announce their allegiance to New Testament theology and the long time polity of our Baptist churches. We candidly believe that this, and this only, is the solution of the seriously perplexing problems that confront the Baptist denomination today."

Rev. J. W. Fagan, Pastor Second Ave. Church in Laurel, has just closed a class in the study of "The True Function of a Sunday School", giving 35 awards. During the last two weeks we have received eight members into the church. The W. M. S. observed the Week of Prayer beginning March 2nd and continuing through the 6th. On Wednesday evening, March 4, the business girls' night circle dramatized the book 'Pioneer Women'. The B. Y. P. U.'s have organized two new B. Y. P. U.'s, one at Myrick Baptist Church and one at Mossville. Have also taken the religious census of territory. In addition to this I might say Bro. Fagan is one of the busiest men in southeast Mississippi. In addition to his regular pastoral work, he is giving from one to five sermons each week to rural churches.

#### SUNDAY SCHOOL ATTENDANCE MARCH 8

Jackson, First Church.....	630
Jackson, Calvary Church.....	876
Jackson, Griffith Memorial Church.....	479
Jackson, Davis Memorial Church.....	364
Jackson, Parkway Church.....	195
Jackson, Northside Church.....	44
Clinton Church.....	293
Plantersville Church (3-1-31).....	130
Offering.....	\$6.21
Columbus, First Church.....	971
Brookhaven Church.....	499
Meridian, First Church.....	632
Offering.....	\$41.08
Hattiesburg, 5th Ave. Church.....	304
Offering.....	\$146.92
Hattiesburg, First Church.....	584
Quitman Church.....	232

#### NEW ORLEANS THE ARCHDIOCESE

(By N. T. Tull, Bus. Mgr., B. B. I.)

If the Baptists of the South could only realize the position of New Orleans in the scheme of the Catholic hierarchy to capture and rule America, they would surely come to the rescue of the Baptist Bible Institute. To let this institution die would mean to surrender the only vantage ground gained by Baptists in a century of effort to combat Roman Catholicism in this strategic city.

New Orleans is the archdiocese of the Catholic province composed of Louisiana, Alabama, Mississippi, Texas, Arkansas, Oklahoma, and the Western part of Florida. This territory takes in the whole of the Gulf Coast line, a distance of fifteen hundred miles, with New Orleans at the center. The archbishop who rules this vast Catholic domain lives in New Orleans.

It is a fact, and a significant fact, that the Catholics are fortifying every Gulf Coast city against the time when they shall declare the Western World subjected to the rule of the Pope.

A survey of the situation will verify this statement. If space would permit I could show how colleges, seminaries, universities, hospitals, and great churches are being planted by the Catholics at every important point around this great "Mediterranean of the West." They are working with a fixed purpose and are losing no time. They know how to capitalize the hard times that are upon us. During this period of financial depression, while money, material, and labor are cheap, the Catholics have carried forward a steady building and improvement program here in New Orleans.

Will Southern Baptists continue to flounder in the face of such a challenge? Will they surrender without a fight? Will they let the Baptist Bible Institute die?

#### MATT. 16:13-19

We want to consider the mission of the Church. For what purpose did Christ build His Church? It is nothing new to say that the primary purpose was to carry the Gospel to the lost. And if we accept His teaching we know that all men are lost and it is His desire that all men hear the Gospel. Read Matt. 28:19,20.

Now if church members could realize that all men are lost without the Gospel and that the Church has been entrusted with this Gospel for the purpose of carrying it to others, and that the success of the Church in fulfilling her mission depends on the members, each one performing his duty as a member of the body of Christ (I Cor. 12:27) it would become a matter of the first importance as to our church membership. Are we helping or hindering this mission? If we are not helping, we are hindering her work, and so, standing in the way of the salvation of the souls of men. We need a deep conviction of the fact that all men are lost without Christ and that the Church is the one and only institution that is set to carry the message of the saving Christ. When the Gospel has been preached and people believing it are saved, then the Church is to gather them into the fold, nurture them, train them, in fact develop them into efficient witnesses. Next to the salvation of a soul is the training of that soul so that he might say, "To me to live is Christ".

Hence, the great importance of the Sunday School work, the main purpose of which is to study the word of God; and the B.Y.P.U. as the training camp of the church for service. Then there is the preaching hour, when mighty decisions are made for salvation and for service. There is a great need of great preaching today. Not great orations, or intellectual dissertations, or wise philosophizing, but a message out of the heart of a man, from God, charged with the permeating influence of the Holy Spirit, because this man has tarried before the altar. The preacher is a product of the church, and the arm of the church with which she strikes her blows for righteousness. When our churches are deeply spiritual they give birth to a spiritual ministry, and in turn are built up by a ministry called and led by the Holy Spirit.

—J. P. Williams.

#### NOTICE!!

The annual meeting of the Sunday School Board will be held on March 24-25, beginning at 7:30 P.M. on the 24th.

It has been the custom of the Sunday School Board for some years to hold its annual meeting before the Southern Baptist Convention, thus anticipating that meeting.

If there are any matters that should be laid before the Board I will be very glad indeed if these matters may be brought to my attention so that they may be presented at that time. Dr. V. E. Boston, of Winona, is the Mississippi member of this Board. He will also be glad to hear from any of the brethren who may have special matters to present to the Board.

I need not say that this meeting will be one of great importance both for the present and the future. We wish as far as possible to face every question which may be presented to us honestly and fairly, and for the best interest of the Kingdom.

Yours sincerely,

—I. J. Van Ness.

#### COMING TO JACKSON

Mr. R. B. Gunter,  
Baptist Building,  
Jackson, Miss.

Dear Sir:

We are advised that The State Wide Baptist Meet will be held in Jackson on March 24th, and the purpose of this letter is to advise you of the convenient service we have into and out of Jackson, Miss.

We have over-night sleeping car service from south Alabama and north Mississippi points into Jackson, arriving there at 5:00 A.M., setting the sleeping car service out of there, leaving at 9:20 P.M., reaching south Alabama and North Mississippi points the following morning.

If we can serve you in any way please advise.

Yours very truly,

—G. M. White,

Gen. Pass. Agt.

#### A STORY FROM THE ORPHANAGE

Our Home received a family of children a few days ago, under the following circumstance.

The widowed mother was committed to the Insane Asylum. There were three children between the ages of two and five. The youngest was so underfed and undernourished it had the rickets, could not stand alone or hold its head up, and cried constantly. When shown food she could not restrain herself and become frantic, trying to get the food. The others displayed all the eagerness for food of children who had not had food for days. In this land of wealth—the wealthiest in the world, here were little children—babies—actually and really starving. Are you doing your part to alleviate the hunger of these children and to provide homes for the homeless? Last year we averaged ten cents per member in Mississippi and of the \$24,000.00 paid for the Cause, about \$10,000.00 was paid by one hundred people, leaving about 225,000 people to pay less than \$15,000.00.

Recently the Baptist Sunday School at Brandon decided to send the Orphanage \$10.00 monthly. Some other Sunday schools that send monthly contribution are First Church, Greenwood, Shuqualak, Starkville, Sturgis, Woodville, and Vaughan.

—Winnie Haines, Reporter.

Your attention is called to the notice elsewhere of Dr. A. C. Cree, who is taking a party to Europe.

On the fifteenth of March the offer of the Education Commission to give the accrued interest to date to those who buy the bonds will be at an end. Before that time those who buy the bonds will not only get six per cent on the money invested, but will get the interest from December first to the date of purchase in addition. This is as good an investment as you are liable to find for a good while to come.



## DEFINITE RESULTS FROM FAMILY PRAYER

S. F. Lowe, D.D.

Family Prayer is a precious privilege. Family Prayer is needed. Family Prayer results in definite good. We do not wonder that this is true. For God's Word is honored when devoutly read by the family group, and He says, "My word shall not return unto me void". The individuals engaging in family worship are thus exercising themselves in active spiritual service in the home. In worship, whether at home or in the larger group, the individual severs the invisible cord which binds to the world. When this is done each day it is all but impossible for the world-ties to fix their grip upon the individual life. Again, prayer "gets results". "Prayer changes things". God answers prayer. "He that asketh receiveth". So, in the light of all that Family Prayer means we do not wonder that it results in definite good for the members of the family.

The Christian members of the family holding daily devotion will grow in vision and spiritual interest. Let me illustrate. Some years ago two young deacons in the church I was serving agreed to begin Family Worship. They were deeply in earnest. From time to time they both testified to me their joy in the practice. Later both these deacons responded favorably to an appeal to make tithing a life habit. They were both business men of rather large personal responsibilities, but they did not look for excuses. The family altar preceded the response to tithe. That is not all the story. These two young business men became regular attendants on the mid-week prayer services of the church. They were soon leading in public prayer. One of them became teacher of the Young Business Men's Bible Class. They were interested—and are still interested—in the progress of our Lord's work in every phase. This growth I attribute largely to the daily devotion in the family circle. Family Prayer helps Christians into larger, more active service.

Again, Family Prayer will become a vital factor in winning the lost to Christ. Here is an illustration from Dr. Truett's experience as Pastor. The great preacher had pled with the people at a morning service to put first things first. He urged family prayer. "An outstanding business man, whose voice was often heard in the city, searched me out and said, 'Oh, I have lived miserably far from what is consistent and right. I will turn over a new leaf tonight. Family Prayer shall be at my house tonight, and every night henceforth'. The next morning, as I crossed the city, I saw his only son, about fifteen or sixteen years of age, and as I was traveling rapidly along, the son summoned me—and I said, 'What is it, my boy, that I can do for you?' He looked up with his face covered with tears and said, 'You ought to have been at our house last night. Papa prayed last night. Papa had sister and me called into the room, and Papa sobbed as he told us he had not lived like a Christian ought to live, and Papa asked sister and me to forgive him. Neither of us could talk. We did not know what to say. Both of us cried. Papa asked Mother to open the Bible for him, and he tried to read but he could not, and then Papa knelt down and prayed, mostly about himself, and then he said when he got up: Children, Papa is going to live a different life from this time on! And the boy said, 'I went to my room and I could not sleep . . . I found out last night that I was a sinner and that I am lost. You do not know how I wanted to see you that you might tell me what to do'. And you can see how easily Dr. Truett led this boy to Christ. Family Prayer in all our homes will do more than anything I know to bring all to a saving knowledge of Jesus Christ. I urge the Family Altar because it will result in definite good for the members of the family—Christian and lost.

Will Southern Baptists surrender fifteen hundred miles of Gulf Coast territory to Romanism? If not, save and strengthen the Baptist Bible Institute.—W. W. Hamilton, President, New Orleans.

## BLESS JEHOVAH, O MY SOUL, AND FORGET NOT ALL HIS BENEFITS

Ps. 103:1-2

(By Edna E. Teal)

We should praise Him for all His benefits, we should not forget any. It is marvelous the way the Lord has answered prayer for China. We have prayed for Christian leaders, and God has answered our prayers. We all rejoiced when we heard that the President, Kiang Ka'i Shek, had become a Christian. He has certainly been wonderfully used already in helping to bring this ruined country back into a better condition. He seems to have the cooperation of some truly good men.

We praise the Lord for Chang Tsi Kiang, General Chang, one of his noble leaders, who is in command of all the soldiers in Kiangsu Province, and who is a devout Christian. He and his family have been sent to our city for five months or more.

We called on Mrs. Chang the other day, and asked her to come and help us with a meeting which we are now holding for the women. But she said it was not very convenient to be away from home long at the time as she has a one-year-old baby, and does a great deal of her own work. She is a very charming woman.

They have invited all the missionaries to their house to dinner today.

General Chang has already preached in our churches here. He has a staff of men, helping him, who are very earnest Christians also. It is marvelous the effect that his life is having on the people of this city. In the whole Province, wherever his soldiers are stationed, the people report that they are well behaved. Isn't this a wonderful witness for Christ?

God has intervened from above in answer to our prayers. Praise His Name. I heard General Chang say, the other day, when he was preaching in one of our churches, that he could not bear his burden without Christ. All the churches in the city had invited him to speak on Saturday afternoon to the Christians, but, as the hour drew near, the business people, rich and poor, all began to fill the church. The sliding doors, with much difficulty, as they had not had occasion to use them since the upheaval, were pushed back in order to make more room. The gallery was filled. Several hundred people were present. They had heard that the General was going to speak, and they wanted to see. Oh, it was a marvelous two hours that we spent in that church! The Holy Spirit was manifested. One of General Chang's chaplains read a portion from the first chapter in Romans. I shall never forget his expression when he stood before the audience. He first cast his eyes over the whole congregation, and then lifted his hand in reverence, as the congregation rose from their seats, and poured out his heart unto God. In boldness he spoke to them of their sins, and their need of Christ as their Saviour, and told them to read the Bible. There was absolute quietness, nobody moved, which is such an unusual thing in a Chinese church.

I have already seen wonderful effects of his work here, and I am sure that we are going to see greater results soon. I went to a place to buy some coal the other day. I had an audience in the bookkeeper's room in a few minutes after my arrival because one of the employees began asking me about the Christian General, if he had not been preaching in the churches and so on. It was an unexpected opportunity, for as a rule they pretend they are too busy to hear much about the gospel. I gave them tracts, and an invitation to close their shops on the Lord's Day, just as the General had told them to do, and attend the services.

I went to over sixty houses yesterday and the day before to invite the women to come to our special meetings. They were very polite, and promised to come. In fact, we had a splendid meeting yesterday. Mrs. Pierce gave a talk on the woman at "Samaria's Well." There were more than forty stood up and said that they wanted their black hearts changed through the blood of Jesus Christ. Yangchow, China.

## IMPRESSION WITHOUT EXPRESSION

(N. T. Tull, Bus. Mgr., B. B. I.)

Many individual gifts have come to the Baptist Bible Institute in recent weeks from friends of the school who have expressed regret that opportunity has not been given the church to make an offering.

While the pastors and church leaders are to some extent responsible for the appeals to which the churches are permitted to respond, the greatest danger lies in suppression rather than expression. Some one has put the thought in these words: "Impression without Expression leads to Depression."

When an appeal is made with the full authority of the Southern Baptist Convention back of it, like the present appeal to save the life of the Baptist Bible Institute, it becomes a grave responsibility on the part of pastors or other leaders when they do not give the churches an opportunity to respond.

The writer has had long and varied experience in handling church finances and he has never seen a free-will offering taken in a church for a worthy cause that did not help rather than hinder the work. When I say free-will I mean without high pressure or any form of coercion. Give Baptists the facts, and if the cause is worthy and if the need is urgent, they will respond according to their interest and ability. They will exercise their Baptist freedom to give or not to give. They should at least be given a chance to respond.

May I appeal to the pastors, Sunday school Superintendents, W.M.U. presidents, to give your people a chance to help the Baptist Bible Institute in its present distress. It cannot hurt the regular program. Any way, what will the program be worth to us if we lose the causes? We must take care of emergencies.

## MY LORD'S WAY

The way He may lead I know not,  
But my Leader I know is true;  
My steps, day by day, He guideth,  
In His strength I can dare and do.  
He knoweth the way, I know not,  
But His love is my joy each day;  
My trust is in Him, I follow  
In the way of my Lord's Highway.

The days may be dark and cloudy,  
Yet the sun of His love doth shine;  
The night may be black and fearful,  
But I walk with His hand on mine.  
Though only a step He shows me,  
And the others from me doth hide,  
I know that in love He's leading,  
And in safety His mercy guides.

I rest in His will and worship,  
I rejoice in His strength divine;  
With faith in His word most precious,  
Not a doubt nor a fear is mine.  
I look for His coming daily,  
In the clouds with great glory shown;  
Then sorrow and sin He'll banish,  
Not a grief nor a pain be known.

—Ernest O. Sellers,  
The Baptist Bible Institute,  
New Orleans, La.

At the conferences last week no one from the Home Board could be present, but brother Goodrich of Pontotoc, spoke for Home Missions in the meeting in New Albany. He is the new pastor at Pontotoc, a native of North Carolina, and has gone to work among his people and among all the brethren with good will. All such are welcome.

Dr. J. W. Mayfield is representing the Relief and Annuity Board of Dallas at the Mission Conferences now being held. He ably and tenderly presents the claim upon us of these servants of the King, those who have grown old in service. The brethren listen to him gladly. He lingered at New Albany on Wednesday night and preached to brother Kirkland's prayer meeting crowd of 94. We noticed the attendance at Sunday school on the previous Sunday was 324.

## A RELIGIOUS AND

(H. F.)

The Bible declares that churches should provide for the poor, the aged, the infirm, and the disabled. This is clear in I Cor. 9. The purpose of the church is to glorify God and to serve the community. The basis for God's law is the Scripture rule. Large business concerns that have no money to pay only a living wage without income in old age are required to care for the infirmity whose sustained a great business?

When I was a child I lived on the farm. The farmer would turn out his best he could an old man that could no longer plow. Neighbors never thought of him as generally in poor. But Baptist Churches have their ministers as long as vigor and strength as a "living wage" and some a minister's strength becomes unable longer a common attitude let can or to become a clerk. Relief and Annuity preachers and preachers lie charges on county much as possible give that churches send us program and all that ment income. But they provide pitifully small lies on the list and not other needy ones.

The Service Annuity churches and pastors with this Board ability income for the It is a plan similar to the Standard Oil Company of employees, by many concerns, and by many prevent social injustice employees.

In most of these plans contributes about three age pensions and the one-fourth.

Nearly all the great are employing a similar have waited a long time and many thousands profited by such plan age and died without entitled to have.

The churches under ately less to the fund tions pay. The Relieves the churches of ity by gathering, not other sources, a Co much of the annuity

If men despise a n or die a broken or the Lord think of ch ministers out in the

Pastors will hesitate their churches, of co churches should write Board, Dallas, Texas to how they can mak ministry in old age

Dr. R. B. Gunter Conferences at Meric he himself had plan tions of sympathy w brethren and sisters



# RELIGIOUS AND SOCIAL OBLIGATION

(H. F. Vermillion)

The Bible declares that God has ordained that churches should provide a living for ministers not only while in service but when by reason of age or disability they must retire from active service. This is clearly deducible from Paul's statement in I Cor. 9:13 and connecting verses.

The purpose of this brief statement is to call attention to the social obligation which is in part the basis for God's law on the subject rather than the Scripture rule.

Large business concerns have come to recognize that they have no moral right to pay their employees only a living wage and then leave them without income in old age. Why should the public be required to care for employees in old age and infirmity whose services have created and sustained a great business concern or industrial plant?

When I was a child and throughout my youth lived on the farm. Once in a great while some farmer would turn out on the commons to live as best he could an old or crippled horse or mule that could no longer pull a plow or a wagon. The neighbors never thought well of such a man. He was generally in poor favor in his community. But Baptist Churches have for years been using their ministers as long as they could serve in full vigor and strength and paying some of them a "living wage" and some of them less. But when a minister's strength begins to fail, or when he becomes unable longer to serve, the churches by a common attitude leave him to live as best he can or to become a charge upon the public. The Relief and Annuity Board knows of some aged preachers and preachers' wives that are now public charges on county farms. We help them as much as possible giving to them all the funds that churches send us through the denominational program and all that is available from endowment income. But the funds we have for them provide pitifully small incomes for the beneficiaries on the list and nothing for a great number of other needy ones.

The Service Annuity Department enables churches and pastors jointly to cooperate with this Board to create age and disability income for the ministry of the churches. It is a plan similar to that adopted by the Standard Oil Company of New York for its 45,000 employees, by many railroads and industrial concerns, and by many commercial establishments to prevent social injustice in the case of their employees.

In most of these plans the employing concern contributes about three-fourths of the funds for age pensions and the employees contribute about one-fourth.

Nearly all the great religious bodies in America are employing a similar plan. Southern Baptists have waited a long time to provide such a plan and many thousands of ministers who could have profited by such plan have silently suffered in old age and died without the benefits that they were entitled to have.

The churches under our plan pay proportionately less to the fund than industrial corporations pay. The Relief and Annuity Board relieves the churches of much of their responsibility by gathering, not from the churches but from other sources, a Contingent Fund from which much of the annuity money will come.

If men despise a man who will turn out to live or die a broken or old work animal, what must the Lord think of churches who turn the Lord's ministers out in the same way?

Pastors will hesitate to mention this matter to their churches, of course. But members of the churches should write to The Relief and Annuity Board, Dallas, Texas, and secure information as to how they can make proper provision for their ministry in old age and disability.

Dr. R. B. Gunter was greatly missed in the Conferences at Meridian and New Albany, which he himself had planned. In both places resolutions of sympathy with him were passed by the brethren and sisters present.

## STUDIES IN REVELATION

By L. D. Posey, Itta Bena, Miss.

### Chapter Thirteen

May I suggest that you read the chapter now before us for study, then read the seventh chapter of Daniel, and then read the seventeenth chapter of Revelation? If you will do that, it will help you to get the correct interpretation of this very important, but much misunderstood passage in God's word.

#### Introduction

In chapter twelve we had given to us in symbol the removal of the wise virgin type of Christians from the earth, about forty-two months before the return of Jesus. In chapter eleven we saw that the city of Jerusalem is to be overrun by the Gentiles for that same length of time, and that the two special witnesses for Jesus will be testifying for him in that city during that time. In chapter twelve we saw the foolish virgin type of Christians supernaturally helped and sustained in the wilderness for "a time, and times, and a half time", meaning three and a half years or forty-two months, which is the exact length of time covered by the other things that will occur during these last judgment scenes. In the chapter now before us, we find this monstrous beast is to exercise his power forty-two months. "And power was given him over all kindreds, and tongues and nations". Verse 7. That same verse tells us that "it was given him to make war with the saints" (Christians that will still be in the world at that time, the foolish virgin kind) "and to overcome them". It was this same beast that finally killed the two witnesses for Jesus. Rev. 11:7. Now with these facts before us, and with the help of chapter seventeen, let us,

#### Study Chapter Thirteen

In Rev. 17:15, we find the angel's explanation to John of "waters" to be "peoples, and multitudes, and nations, and tongues". This remarkable beast then that came up "out of the sea, having seven heads and ten horns", is a character that will rise up from among the people. In the seventh chapter of Daniel, we learned that Gentile political world power is symbolized by a beast. With that as a key for interpretation, we find this beast to be a Gentile political world power.

This beast has seven heads and ten horns. What are they? The angel explained this to John in Rev. 17:7-14, in connection with the scarlet woman, the symbol of false religions. The angel said the seven heads are seven mountains, mountain being another symbol for kingdom or constituted government, either good or bad. Read Isaiah 2:2; Micah 4:1. In this instance, seven heads means seven world kingdoms. But the angel told John that five of these kings, (kings standing for kingdoms) had already fallen, one was in existence then and another was yet to come. Now what does all that mean? There have been in all time but six world kingdoms that have in any way been involved with the Jews; and that is the only ones that the Bible notes. They were Assyrian, Egyptian, Babylonian, Medo-Persian, Grecian and Roman. Five of those had fallen before John's day, the Roman was in existence, but to fall, (be "wounded to death") the other yet to arise. And it is yet to arise, though the territory of the old Roman empire is beginning to suffer with birth pains.

The angel further explained to John that the ten horns were ten kings who had not received a kingdom at that time, but further explains that they will have their kingdoms at one time with the beast. The expression "one hour" in Rev. 17:12, is admitted to be a mistranslation. It should read "at one time", the meaning of which I have just given. That corresponds exactly with the ten toes of the image Nebuchadnezzar saw in his dream, and the ten horns of the beast Daniel saw in his vision. The personage that will be the embodiment of this beast government in the last days is the man of sin of whom Paul wrote in II Thess. 2:1-8. He will dominate the last Gentile world power and put to death every Jew and Christian that will not worship him and his image. Rev. 13:15. In

verse eight, we learn that all whose names are not written in the Lamb's book of life will worship the beast. But to do so, will mean their eternal damnation.

As to who this personage will be, no one yet knows; but those who know their Bibles will know him by his seven years covenant with the Jews, guaranteeing to them religious and political autonomy in Palestine. That is the one infallible sign. Other signs will be his overlordship of ten of the nations of the old Roman empire territory, and his overthrow of three of them, leaving but seven kings, he making the eighth as explained by the angel in Rev. 17:11. But the wise virgin Christians will have nothing to fear from this tyrant because they will be taken out of the world before he begins his persecuting career. Those who worship this beast will have to receive his mark or brand on the hand or in the forehead before they can buy or sell any thing. That will be the climax of our present day license system.

This personage will receive his power from the Devil. Some of the best Bible students believe he will be some former ruler raised from the dead. Be that as it may, this beast ruler will be the incarnation of the Devil.

But little space is left for a discussion of the other beast of chapter thirteen, and whose record begins with verse 11. Briefly, this is the false prophet for the beast ruler of whom we have just been thinking, and like him receives his power from the Devil. "Horns" are symbols of power and authority whether vested in kings or prophets. This false prophet beast has two horns. All religions are based upon either the natural or the supernatural. These two horns of this beast prophet are symbols of the fact that he claims all natural and supernatural power. He demonstrates his supernatural power by calling down fire from heaven, and giving life to the image of the beast so that the image could speak. It is this false prophet that will require all to worship the seven headed beast ruler and his image or be killed; also to receive his mark on the hand or in the forehead.

#### Conclusion

Remember that while these demonstrations of the beast and his prophet are going on, that the two witnesses of Jesus will also be testifying for Jesus; so that righteousness and unrighteousness will be in a death grapple in Palestine. With the present and increasing means of rapid communication, the whole world will know hourly what is going on in Jerusalem by the leaders of each side, so that the conflict between Christ and the Devil will be world wide. Blood will flow as never before in the history of man.

—BR—

We missed being at the opening of the Mission Conference at New Albany last Wednesday, arriving just after the reports from the counties from this district were given in. We were told that almost every county was represented. They have a stalwart group of pastors. We missed, everybody missed, Pastor T. W. Young of Corinth, and Dr. Lemon of Blue Mountain. But they were there from Amory, Tupelo, Balwyn, Blue Mountain, Ripley, Holly Springs, Oxford, Pontotoc, Ecu, Myrtle, Houston, etc., etc. And the "etc's." were among the best. Pastor Kirkland of New Albany kept everything going.

—BR—

The Baptist Courier makes a distinction between a State Board "authorizing" Southwide boards to approach a church and authorizing a church; in other words, between forbidding a board to approach a church except at special times and under certain conditions. All right, brother Cody, if you can see a difference here you have better eyes than we have. If a board can say when and how a board may present its appeal to a church, then it seems to us it has assumed the guardianship of the church and is managing its internal affairs. We do not believe the Georgia Baptist churches will stand for it long. But the chief difference between the Georgia board and some other state boards is that the Georgia board openly announces its plan, while some others do it without making any forecasts.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
Col. Cor.—Mrs. D. M. Nelson, Clinton, Miss.  
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.  
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. W. J. Davis, Jackson, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

## BAPTIST WOMAN'S MISSIONARY UNION CONVENTION---APRIL 7 - 9, JACKSON, MISSISSIPPI

We have already heard some echoes from the Home Mission Week of Prayer and we hope our women will continue to pray for Home Missions. Send in your offering as soon as you have made all your gleanings because our Home Mission Board is counting on us. When you send it in, breathe a prayer that our Father will bless and multiply our offerings and feed the multitudes in our Southland.

Will you give five minutes of the time in your missionary meetings from now until first week in April to pray for a great spiritual outpouring during our State W. M. U. Convention? May I ask also that you put the Convention on your daily prayer calendar?

REMEMBER TO GET A RECEIPT FROM YOUR R. R. AGENT WHEN YOU BUY YOUR TICKET TO JACKSON TO ATTEND THE CONVENTION. THIS WILL GUARANTEE YOU HALF FARE BACK HOME.

We want to congratulate the following societies for maintaining a full graded A-1 union during 1930: Greenwood First, McComb First and Tylertown. A number of others just missed it by one point in one organization. We are still in the first quarter of 1931 and this is a good time to look well to your record for the year. We are not looking for honor for our organizations but for efficiency.

During January and February there were organized and reported to this office 7 new W. M. S., 7 new Y. W. A.'s, 10 new G. A.'s, 9 new R. A.'s and 3 new Sunbeam Bands. I hope we are not neglecting our little children. It is true, we have a larger number of Sunbeam organizations than any other auxiliaries but it is also true that we have many churches without Sunbeam Bands.

We have had a very splendid response to the call for Tithing Stories from our young people. As early as the committee can get together, we will announce the winners.

This morning I met a friend on the street who stopped me long enough to tell about her plans for a summer trip which reminded me that it is time for our Y. W. A. girls to make their plans for the Ridgecrest Camp June 16-26. We are making a special effort to have 20 girls there from Mississippi this June. There are many ways to get there—by train, Cadillacs, Chevrolets and Fords—we can even go in "T" models—the main thing is to begin now to PLAN. Watch the paper for further announcements as to the program and prices.

One of our District Chairmen, Mrs. H. F. Broach, is having a long sea-voyage yet she has time to think about us back in Mississippi. A card was received from her a few days since mailed from the Fiji Islands. She says "Enroute to Honolulu—Home in March ready for work." District Six as well as the whole state will be glad to welcome Mrs. Broach back. She is an untiring worker and has the progress of His Kingdom on her heart.

We are still expecting to receive snap-shot pictures of the G. A. Queens and the full-ranking Ambassadors. Do not disappoint us. We want

to inspire other boys and girls to put their best into their auxiliary work.

Posters! Posters! Posters!  
Attention Please! If you are a Mission Study, Personal Service, Stewardship, or Young People's Leader, local, associational or district, we are counting on you having your posters ready for display at our State Meeting.

We are very anxious that auxiliary leaders get busy and send the posters that they have used in making their work more attractive to our Young People.

We are counting on our District Chairmen and Associational Superintendents to encourage this work among their workers. Which District will lead in having the most helpful and attractive? Mrs. S. A. Williams, State Chairman.

Committees are working busily in Jackson preparing for the coming of the Mississippi Baptist W. M. U. Convention members April 7, 8 and 9. Mrs. D. C. Simmons is the general chairman, and her assistants on the entertainment committee at First Baptist Church are hoping that a large attendance will be registered in April.

The sessions will be held in the beautiful new First Baptist Church building, and inspirational emphasis is being planned in the speakers to be featured. Social features in connection with the work of the Convention will add to the pleasure of the guests of the Jackson Baptists.

Names of those who wish bed and breakfast free in the homes of the Baptist people in Jackson are asked to send in their names as soon as possible. No efforts will be spared to see that every delegate has a most enjoyable trip to the capital city.

Spiritual refreshing is to be one of the strongest aims at the coming sessions, and many who are discouraged will find courage and new zeal by assembling at Jackson at the State Convention.

The new Secretary, Miss Fannie Traylor, will be greeted in her official role, and the new Young People's Leader, Miss Frances Landrum, will have a message for the women, but will not be privileged to attend. She will take up her work in the early summer.

Mrs. D. A. McCall.

### SUGGESTED LEAFLETS—Supplement to W. M. S. Program April—"They That Turn Many to Righteousness"

	Cents
"Come Unto Me".....	2
"My Word Shall Not Return—Void".....	2
Opportunity Through Industry to Win Men.....	3
Personal Evangelism.....	2
Preaching the Good News Where It is News.....	3
Tarry Not (Poem).....	2
The Soul of Evangelism.....	3
The Message of the Cross (Pageant)—May be given with 7 characters; more effective with 11 others for tableau; all women.....	10
Order the above, sending remittance to cover from	

W. M. U. Literature Department,  
1111 Comer Bldg.,  
Birmingham, Ala.

Zone — Mrs. S. J. Osborn, Leader, held a very interesting and profitable Rally at the Raymond Church, February 3rd, 1931.

All of the churches in the zone were represented by delegates, as follows: Jackson, Northside, 10; Salem, Learned, 9; Clinton, 9; Monday, 21.

The following program, prepared by Mrs. Osborn, was well carried out by all to whom had assigned parts:

Song—Joy to the World.

Prayer and Bible Reading—Mr. R. L. Wallace.

Welcome—Mrs. Eloise Peyton, Pres., Raymond.

Response—Mrs. Joe Liddell, Learned.

Breaking the Bread of Life—Paper by Mrs. Clark, Northside, Jackson.

Duet—Break Thou the Bread of Life—Mrs. Suttle and Mrs. Calhoun, Northside.

Influence of Christian Women—Paper by Mrs. Margaret Osborn, Learned.

Work Among the Negroes—Talk by Mrs. Lipsey, Clinton.

Quartet—Boys of A. H. S., Raymond.

Lunch—Provided by Raymond W. M. S.

Devotional—Three Psalms by Mrs. P. L. Lipsey.

Advance in Jewish Evangelism—Mrs. B. B. itage, Raymond.

Solo—Beautiful Garden of Prayer—Mrs. May Sumrall, Clinton.

Home Element in Foreign Missions—Mrs. B. Northside.

Prayer—Mrs. Fannie Osborn, Kentucky.

Paper—Mrs. Vernon Biggs, Raymond.

Real Home Missions, Talk—Mrs. Maria L. mer, Clinton.

Benediction—Mr. R. L. Wallace.

The day was warm and beautiful. Golden flowers in the church reflected the golden shine which poured through the windows and there was the sunshine of love in our hearts.

Blest be the tie that binds,  
Our hearts in Christian love,  
The fellowship of kindred minds,  
Is like to that above.

Report blanks are being mailed to each superintendent who will in turn mail two to each M. S. president. This will give the superintendent a direct touch with her presidents and enable her to know what per cent of them are reporting. How many associations will be in reporting? If that is a weak point in the society, resolve now to remedy that this quarter of the year.

We are planning to have a conference for associational superintendents Tuesday afternoon April 7th. You will note this conference precedes the first session of the convention. May your plans now to be at First Baptist Church 2:30 that day and spend a few hours in exchanging ideas and in fellowship with each other.

Rev. William Henderson Barton, M.A., Pastor of the Edgefield Baptist Church, Nashville, Tenn., has accepted the invitation of the father, Dr. Arthur J. Barton, and the Temple Baptist Church, Wilmington, N. C., and will with them in a meeting beginning Sunday, April 5th. The meeting will last two or three weeks. It is understood that "one good turn deserves another" and that the father will assist the son in his Nashville church in a meeting at an early date, probably just following the meeting of the Southern Baptist Convention in May.

The Baptist

Published every

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Jackson

R. B. GUNT

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# The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y.  
P. I. LIPSEY, Editor

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Entered as second-class matter April 4,  
1918, at the Post Office at Jackson, Mis-  
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
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Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a  
word, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Unsung Heroes

Recently I noticed that the five  
greatest women in America had  
been selected by some committee,  
perhaps self-appointed. They se-  
lected some that I had never heard  
of. Perhaps they are all great wom-  
en. But as I read this list I was  
made to ponder on what constitutes  
greatness any way, and what it  
takes to make one a great hero.  
Many of our people who are her-  
alded as great heroes are but the  
results of circumstances. Perhaps  
there are thousands who would have  
done as well or better under similar  
conditions.

After all I wonder if our real  
heroes are those who are talked  
most about and whose names are  
found in the headlines of our papers  
are our greatest heroes. Some that  
are found in the headlines these  
days are not to my way of thinking  
heroes at all. Murderers, divorcees,  
robbers take more front-page space  
these days than our true men and  
women. But they are by no means  
heroes.

If I were going to pick out real  
heroes I would not hunt the head-  
lines of our daily papers at all. I  
would go into the homes where the  
world does not know that the inmates  
live at all except the small circle  
of their acquaintance, to the homes  
where the mother stays at home and  
does what she can to make it what  
the Bible tells a home should be,  
gives her life in that motherly  
sphere rearing children and striving  
to bring them up in the nurture and  
admonition of the Lord. That home  
where the father in his humble way  
goes about his daily tasks making  
an honest living for his family and  
endeavoring to instill into their lives  
by precept, word and example those  
virtues that make real men and  
women; he loves his fellowmen, his  
country, his family and his God, car-  
ries his children to church and in-  
structs them in the word of God.  
In homes like this real heroes will  
be found, where real men and wom-  
en are made, and they are the hope  
of our nation.

I know humble homes now where  
the parents make no display, their  
voices are not heard in politics and  
many of the popular social stunts  
of the present day, they are burying  
themselves in their humble homes,  
so to speak, and wearing out their  
lives in doing what they conceive to  
be their duty to their family, their  
country and their God. They are  
not wealthy and stand no show in  
the social realm, but they stand high  
in the sight of God and would die  
for their honor and the honor of  
their family. The fast world calls  
such old foggy and back numbers,  
but there is where the highest sense  
of honesty and virtue is to be found  
today; such homes is where our real  
men and women of tomorrow are  
to come from—and not from the  
dancing, bridge-playing, scandal-  
monger homes of high society. Talk  
about these humble lives all you  
will, but watch the children who  
come out from them and see if sev-  
enty-five per cent of our future men  
and women of real worth do not  
come out of these same humble  
homes. Here we will find the real  
heroes of this age and of all ages  
as to that. They are unhonored, un-  
wept and unsung by the world, but  
He who makes up the roll of earth's  
greatest heroes knows and the  
names of many whose names never  
appeared in the headlines of a pa-  
per will be on that roll, while hun-  
dreds that the world acclaim as he-  
roes will be unknown there.

### Notes and Comments

A recent letter from Rev. John R.  
Breland, McDonald, Miss., says:  
"Everything is going very well over  
this way." He is superintendent of  
Linwood Consolidated High School  
in Neshoba County. He hopes to  
attend Mississippi College next ses-  
sion. He has had training in the  
Baptist Bible Institute as an evan-  
gelistic singer and will do good work  
in that capacity.

The Baptist Church at Pleasant  
Grove, four miles west of Coffee-  
ville, has called Rev. John Fields  
of Scobey as pastor for the balance  
of this year. Bro. Fields is a native  
of Yalobusha County but has been  
in Oklahoma for several years, but  
is located at Scobey again at pres-  
ent.

In its monthly district meeting  
held at Wayside the first Sunday  
afternoon, the Yalobusha County B.  
Y. P. U. Convention elected a full  
corps of officers to serve the balance  
of the year as follows: President,  
S. J. Rhodes; Vice-President, C. M.  
Williams; Secretary-Treasurer, Lu-  
cile McCormack; Leader District 1,  
Mrs. Theo. Duboise; Leader District 2,  
Kermit Cofer; Leader District 3,  
Sellers Denley; Senior Leader, S.  
J. Rhodes; Intermediate Leader,  
Miss Eula Chapman; Junior Leader,  
Mrs. S. J. Rhodes; Social Commit-  
tee, District 1, Mrs. C. C. Pate; Dis-  
trict 2, Mrs. Frances McVey; Dis-  
trict 3, Mrs. Sellers Denley; Chor-  
ister, O. U. Rushing. The next  
meeting will be a Bi-County meet-  
ing, Yalobusha and Lafayette, all  
day the fifth Sunday in March. Come  
over and be with us.

The following announcement has  
come from our good friends over at  
Clinton: "Mr. and Mrs. George D.

Ratliff announce the birth of Em-  
mette Ray on February 18, 1931,  
weight 9¼ pounds." Mrs. Ratliff  
was formerly Miss Estelle McCool  
of Kosciusko. Success to the young-  
ster.

The Baptist Pastors' and Lay-  
men's Bible Study Assembly will  
hold its monthly meeting for March  
with Water Valley Baptist Church  
next Monday, March 16, beginning  
at 10:00 a.m. We study Acts 17  
and 18 with a sermon by Rev. R.  
B. Patterson of Calhoun City. En-  
joy this program with us.

It is hoped that all of our pastors  
and representatives from each church  
will attend the Regional Rally at  
Grenada on March the 17th. Our  
people are perishing for the lack of  
knowledge. The masses of our peo-  
ple do not attend these information-  
al and inspirational meetings as  
they used to, so they are falling  
down on their giving and their spir-  
itual life. So they need to turn  
back to attending these meetings  
so that their zeal will be stirred up  
and the cause of Christ built up.  
Come on out, brothers and sisters,  
and let's reason together about the  
Lord's work, the greatest work in  
the world. Every church should have  
a good delegation present. Also all  
who possibly can should attend the  
state-wide rally at Jackson March  
24th.

### WHY I AM A BAPTIST

First, because I believe that "all  
Scripture is inspired of God; and  
is profitable for doctrine, for re-  
proof, for correction, for introduc-  
tion in righteousness." 2nd Tim. 3-  
16.

Second, because the man "sent  
from God, whose name was John,"  
(John 1:6) who was to "make ready  
a people prepared for the Lord,"  
(Luke 1:17) was a Baptist.

Third, because Jesus, the Son of  
God, who was baptized by John, the  
Baptist, his own authorized admin-  
istrator of baptism, was a Baptist.  
(Mat. 3:13-17).

Fourth, because all the "people  
prepared for the Lord," baptized by  
John the Baptist, were Baptists.

Fifth, because the first Christ-  
chosen, "called out" body of bap-  
tized believers, constituting the first  
New Testament Church, located in  
Jerusalem, was, "according to  
Scriptures," a Baptist Church—a  
church of Baptists.

Sixth, because Baptists believe  
that "by grace are ye saved, through  
faith; not of yourselves; it is the  
gift of God; not of works, lest any  
man should boast." (Eph. 2:8-9.)  
"By works of the law shall no flesh  
be justified." Gal 2:16.

Seventh, because Baptists believe  
Jesus, who said, "I am the good  
shepherd; the good shepherd giveth  
his life for his sheep. My sheep  
hear my voice and they follow me,  
and I give unto them eternal life,  
and they shall never perish; neither  
shall any one pluck them out of my  
hand. My Father who gave them  
to me, is greater than all, and no one  
is able to pluck them out of my  
Father's hand. I and my Father  
are one." "Safe in the arms of  
Jesus." Once saved, forever saved,  
or never saved.

Eighth, because Jesus said to

Nicodemus, "Ye must be born again."  
(John 3:7). Regenerated, become  
"a new creature in Christ." (2nd  
Cor. 5:17), before qualified for bap-  
tism and membership in a New Tes-  
tament church. "Blood before wa-  
ter; Christ before church." Baptists  
believe this; so do I; therefore, I am  
a Baptist.

Ninth, because "Jesus came from  
Galilee to Jordan unto John to be  
baptized of him. And Jesus, when  
he was baptized, went up (the bank  
of the river) straightway out of  
the water; and lo, the heavens were  
opened unto him, and he saw the  
Spirit of God descending like a dove  
and lighting upon him; and lo, a  
voice from heaven, saying, "This is  
my beloved Son, in whom I am well  
pleased." Mat. 3:13, 16, 17. Bap-  
tists follow this example of Jesus.

Tenth, because "the first day of  
the feast of unleavened bread the  
disciples came to Jesus, saying unto  
him, "Where wilt thou that we pre-  
pare for thee to eat the passover?"  
(Mat. 26:17). "Now when the even  
was come he sat down with the  
twelve. And as they were eating,  
Jesus took bread and blessed it, and  
broke it, and gave it to the disciples,  
and said, 'Take, eat; this is my  
body.' And he took the cup, and  
gave it them, saying, "Drink ye all  
of it; (all drink of it) for this is my  
blood of the New Testament, which  
is shed for the remission of sins."  
(Mat. 26:17, 20, 26, 27, 28. Mark  
14:22, 24. Luke 22:14, 19).

Our Lord gave the memorial Sup-  
per to his disciples only—baptized  
believers.

Eleventh, because "all born of the  
Holy Spirit," (John 3:8) are "new  
creatures in Christ Jesus." (2nd Cor.  
5:17). "All ye are brethren." (Mat.  
23:8). "Call no man your father  
upon the earth; for one is your  
Father, who is in heaven. Neither  
be ye called masters; for one is your  
Master, even Christ; and all ye are  
brethren." (Mat. 23:8-9-10.) "Who-  
soever will be great among you, let  
him be your minister, whosoever  
will be chief among you let him be  
your servant." Mat. 20:26-27. There  
are no grades, or orders, or "high-  
er-ups" in New Testament (Bap-  
tist) Churches.

Continued on page 16

## GOTTSCHALK'S METAL SPONGE



"The little sponge that does the big job"

Every church organization needs  
money. Last year 25,000 different  
bodies successfully used our liberal  
cooperative plan.

GOTTSCHALK'S METAL SPONGE  
is a meritorious household necessity  
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## The Sunday School Department

### SUNDAY SCHOOL LESSON FOR MARCH 15, 1931

(L. D. Posey, Itta Bena, Miss.)

Subject: Jesus Among Friends and Foes.

Golden Text: Ye are my friends if ye do the things which I command you. John 15:14.

To understand this lesson as one should, it is necessary to read Luke 10:38-42; 11:42-54, and Mat. 23:13-35.

#### Introduction

According to the best Jewish writer, who was himself a great Jewish scholar, and who had been regenerated and became a noted Christian minister, the part of this lesson entitled "Jesus among Friends," occurred in December 29, A.D., in the home of Lazarus, Martha and Mary in Bethany nearly two miles from Jerusalem on the road to Jericho. The other part, in the home of a Pharisee a short while later, and somewhere in Perea. Matthew gives a much longer account of a similar address to the same classes, and which occurred in Jerusalem the week of Christ's Crucifixion. By reading Mat. 23:13-35, the student will get a better understanding of the characters antagonizing Christ.

#### The Lesson Studied and Applied

In the first part of the lesson for this date, we are beautifully reminded of the fact that human nature is ever the same, which is one of the strongest proofs at all, that the human race neither ascended nor descended from the brute creation. In all the thousands of years of the known history of man, both regenerate and unregenerate human nature has and does run true to form. Nearly two thousand years ago, Martha and Mary both friends of Jesus, displayed clearly the two types of Christians of the present day. Both loved their Lord. Both wanted to express their love. Martha wanted to express hers by ministering to the physical being of Jesus, and furnish him a sumptuous repast. Mary, with keen and deeper spiritual insight, thrust herself at the feet of her Lord, and forgetful of the perishable and perishing things of life, with open mind and heart looked up into his face and listened to his gracious words concerning divine things. Martha seems to have almost if not quite reached the point of anger with her sister because she had left her with the drudgery, while she sat complacently listening to the Lord of glory. In her physical and mental worry she appealed to Jesus that he require Mary to assist in the work of the hour. His reply to her request was, "But one thing is needful; and Mary hath chosen that good part, which shall never be taken away from her." Luke 10:42.

Martha is not only a good example of the average home-keeper or housewife, Christian though she be, when the preacher or pastor is expected to dine with the family; but also of that larger class of Christians who are more concerned with a fine display of the externals and

incidentals of Christianity than they are with the more vital and eternal spiritual verities of the gospel.

If we were to judge by the conversations most prevalent among groups of people assembled with the average pastor or preacher, we would conclude that the chief thought in the mind of the preacher is to have something to eat that is delicious to the appetite. The conversation tends to create the impression that the preacher is a glutton. That he cares not how much the good housewife may have toiled and SWEATED in the summer heat over a red hot stove just so he has set before him a meal that a king would gladly honor. True, the intention upon the part of the housewife is good, and from one point commendable; because she is serving her pastor in sacrifice, patience and skill. But to the man called of God to the ministry, it is enough to make him weep. Two reasons why. It says, though unintentionally, like the beast, if your flesh is supplied you are all right. Secondly, to many pastors and preachers, while he is faring sumptuously every day, his wife and children are at home skimping to keep the wolf from the door. God's man prefers a simple meal without labor to the housewife, and with all the family gathered about the board, feasting upon the great truths of God's word.

Martha is a fine illustration of that other class of Christians and churches that are always concerned about programs, standards and banners, with everything "just so," with a spiritual atmosphere in the church like an iceberg, and souls, both in and out of the church perishing for the bread of life. Too many churches are looking for and trying to establish standards and win banners, while Jesus is searching among them, and inspecting their pastors to see if in all the number he can find one with a scar received in conflict for the Master. "Ye have not yet resisted unto blood striving against sin." Heb. 12:4. Where is the preacher or layman in America today that has ever lost one drop of blood for Christ's sake? Yet, Christ gave his life for us. Not a church planted nor afterwards served by any of the apostles would now class as "standard," but Paul said, "From henceforth let no man trouble me: for I bear in my body the marks (literally scars) of the Lord Jesus." Gal. 6:17.

Mary is an example of that other class of Christians, both in the homes and the churches, that puts the spiritual above the material, and who had rather fast and pray than to feast and frolic. May the Lord increase their number a million fold in the next twelve months. The golden text for this date, "Ye are my friends if ye do the things which I command you," needs a rigid application to the conditions that obtain in too many churches and homes of the present day.

That part of this lesson pertaining to "Jesus among Foes," cannot be fully appreciated without a reading of Mat. 23:13-35. These were

the religious people of that time. They of all others should have known by the words of the prophets that Jesus is the Christ. They of all others should have opened the door to him for all the less fortunate. But instead they closed it. They of all others, should have removed the shackles of ritualism and lifted the burdens of ignorance, superstition and formality. But instead they frittered away their time with non-essentials, barred the poor and unfortunate from the proper knowledge of God and crucified his Son. No wonder he called them hypocrites. Do we have anything like it today? Reader, your time to answer.

#### Conclusion

In a brief conclusion, just a few words about tithing. That Christians should tithe, there can be no doubt. All the apostles were Jews who had been taught from childhood to tithe. Had Jesus meant for his followers to annul that requirement it would have been necessary for him to have so taught. But instead of disapproving the law of tithing he approved it. But the tithe should be the minimum. The higher law of giving is in view of what is left after the tithe has been given. A homely illustration: One man, not responsible for the circumstances of his life, has a wife and two children. He is an unskilled laborer and gets fifty dollars per month for his work. He tithes his income and has forty five dollars left. Another man on the same job and having a wife and two children, because of his skill receives one hundred dollars per month. He tithes his income and has left twice as much as the other fellow. From the higher or Christian viewpoint, which is what is left after tithing, the second man can better afford to give two-tenths than the first man can one-tenth. Until we have reached that "standard" the widow who gave two mites will outclass us all.

#### HALL MARK OF MERIT

(Louis J. Bristow, Supt.)

The superintendent of the Southern Baptist Hospital in New Orleans has received a letter from the Director General of the American College of Surgeons in which he says:

"The 1930 report of hospital standardization is being mailed to you today. In this you will find all the requirements of the minimum standard explained, and a list of approved hospitals as of December 31, 1930. We are pleased to be able to include your institution among those on this list of approved hospitals. This approval—the hall mark of the American College of Surgeons—indicates that your hospital merits recognition for complying with the requirements that insure the best possible care of the patient."

Southern Baptists should feel proud of the place of distinction given their hospital by this, the highest, authority on hospital efficiency in America. There is no higher commendation given any institution of healing on the continent.

Moreover, we endeavor to carry out Christ's command in "Healing Humanity's Hurt." New Orleans.

"It was Sunday morning in a men's class in a famous church school. 'Will you please tell me said a member to the teacher, 'how far in actual miles Dan is from Beersheba? All my life I have heard the familiar phrase 'from Dan to Beersheba,' but I have never known the distance.' Before the answer could be given another member arose in the back of the room, and inquired, 'Do I understand that Dan and Beersheba are names of places?' 'Yes.' 'That is one on me. I always thought they were husband and wife, like Sodom and Gomorrah.'"

#### TEACHING OUR DAUGHTERS THE ART OF HOME BUILDING.

Until very recently, women's colleges have been satisfied to conform to the same standards and the same types of courses as offered by men's colleges. In doing so, however, they have failed to afford the distinctive character determined by the actual needs of the student and the world-place which she is to occupy.

In spite of modern distractions the home is still the foundation upon which our civilization rates and our true happiness depends. It is here that our young people must turn to find sustenance, inspiration and guidance, and in such ministrations it is the women who moulds home influences. What we fundamentally need today is a body of women leaders who have been trained to think, and are capable of concentrating their thinking upon this business of home building.

At one of the South's outstanding cultural colleges for women, the student is given more than a mere knowledge of materials and skill in utilizing them. During her senior year she is given a type of training which enables her to gather up the scientific, literary, philosophical, historical and artistic material she has acquired thus far and concentrate it upon home problems brought about by changes in environment during recent years. This not only gives unity to her knowledge, but directs her thinking toward the solution of the most significant questions that will confront her in bringing the home back to its central position in sound social progress.

Parents who are interested in this new conception of education for their daughters may secure full information by writing President Robert P. Pell, Converse College, Spartanburg, S. C.

#### TOUR EUROPE WITH

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Salisbury, N. C.

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BETHESDA

We are happy with the church and Salem in work is a challenge to the best of the v interested in the and ready to way.

Recently we land with us a training program large class on instruction in "Sunday School diplomas for the day School has and the attende creased one hu

At Bethesda increased inter the church act services are m than they form day School atte it was one year U. and the W. are functioning churches.

The church a ing a distinct future in the g con J. S. Ris wife. They h most active an bers of the ch

Both Bethes standing by th al way and r him to complet at Mississippi year. An unel appreciated the pastor by last Sunday. been unable to of all who con ing, we are pr upon each and Gratefully, —Cec

The dedica Lyon Baptist on April 5, th month, and a day program The church w January 1, 19 of \$500 was p The dedicat livered by Rev lusa, La., fo church at the afternoon a p for all forme short talk. A Rev. D. A. Jackson, Miss deliver a me Every form and all forme ganization ar will be given come. An i tended to Dr workers to b The date fo will also ma annual reviv held by Rev. The membe have long l time that th from debt a of all pastor



## BETHESDA AND SALEM

We are happy in our new pastorate with the churches of Bethesda and Salem in Hinds County. The work is a challenge and the people are an inspiration to the pastor to give his best to the work. The saints are interested in the work of the Master and ready to cooperate in every way.

Recently we had Rev. Loyd Garland with us at Salem in a S. S. training program. There was a large class on every occasion for instruction in "Building a Standard Sunday School". Seven received diplomas for this work. The Sunday School has been reorganized, and the attendance has already increased one hundred per cent.

At Bethesda we are having an increased interest in all phases of the church activities. The church services are more largely attended than they formerly were. The Sunday School attendance is better than it was one year ago. The B. Y. P. U. and the W. M. S. organizations are functioning in each of our churches.

The church at Bethesda is sustaining a distinct loss in the very near future in the going from us of Deacon J. S. Riser and his esteemed wife. They have been two of the most active and most useful members of the church.

Both Bethesda and Salem are standing by their pastor in a financial way and making it possible for him to complete his course of study at Mississippi College in May of this year. An unexpected, though highly appreciated, pounding was given the pastor by the Bethesda Church last Sunday. Although we have been unable to ascertain the names of all who contributed to the pounding, we are praying God's blessings upon each and every one.

Gratefully,  
—Cecil H. Ellard, Pastor.

## LYON

The dedication service for the Lyon Baptist Church will be held on April 5, the first Sunday in the month, and a most interesting all-day program has been arranged. The church was freed from debt on January 1, 1931, when the last note of \$500 was paid.

The dedication sermon will be delivered by Rev. O. P. Estes of Bogalusa, La., former pastor of the church at the morning hour. In the afternoon a place has been arranged for all former pastors to deliver a short talk. At the evening service, Rev. D. A. "Scotchie" McCall of Jackson, Miss., a former pastor, will deliver a message.

Every former pastor of the church and all former members of the organization are urged to attend and will be given a most cordial welcome. An invitation is also extended to Dr. Gunter and all state workers to be present.

The date for the dedication service will also mark the opening of the annual revival service which will be held by Rev. Estes.

The members of this congregation have long looked forward to the time that the edifice might be free from debt and a real home-coming of all pastors and members will be

anticipated with pleasure by the church.

The present pastor, Rev. H. O. Hearn, is in charge of all arrangements.

## SPRINGFIELD

The T. E. L. Class of Springfield Baptist Church met at the church Sunday afternoon, Feb. 22, for their regular business meeting.

There were seventeen members present and several visitors. Had splendid reports from the group captains and our President, Mrs. L. P. Gaddis, brought us a great message on the importance of a Standard Class, which was enjoyed by each and every one.

May we do more and better work for the Master in the future than we have in the past, is our prayer.

—Reporter.

## VAUGHAN WEEK OF PRAYER

The Baptist Woman's Missionary Society met Wed. afternoon, Mar. 4, 1931, in the Vaughan Church, to observe week of prayer for Home Missions; with Mrs. Franklin Heard leading the program. Subject: Home Missions.

Meeting opened with Hymn: "We Praise Thee, O, Lord."

Prayer by Mrs. J. T. Brister—For the cold, indifferent members of the W.M.U.

Scripture Lesson by the President, Mrs. B. C. Rush. Subject: Nehemiah's Dependence on Prayer, reading verses from Nehemiah 1:4-11.

The Leader, in her introduction, stated clearly the purpose of the meeting, stressing the fact that the Baptists of the South are failing to support the cause of Missions as they should; and because of this failure, there is a shortage in funds to carry on the Lord's work.

Interesting talks on the following subjects were given:

Missions to the Chosen People, Mrs. J. P. Smith. A World Commission, Mrs. Joe Wilson. A House of Refuge for the Perishing, Mrs. Franklin Heard. A Silent Power For Saving, Mrs. Fount Smith. Shall Africa Call in Vain Next Door? Mrs. Ray Pepper. The Crying Need of Schools and Churches in the Mountains, Mrs. Lawrence Cagle. Through the Reservation With the Missionaries, Mrs. R. L. Fisher. Life and Work of Brother Jeanett, a Missionary Preacher, Mrs. Ivy Dixon.

At the close of the program a free will offering for Home Missions was taken. Meeting closed with Prayer by the Leader.

## Many Need It

A Western evangelist makes a practice of painting religious lines on rocks and fences along public highways. One ran, "What will you do when you die?" Along came an advertising man and painted under it, "Use Delta oil. Good for burns."

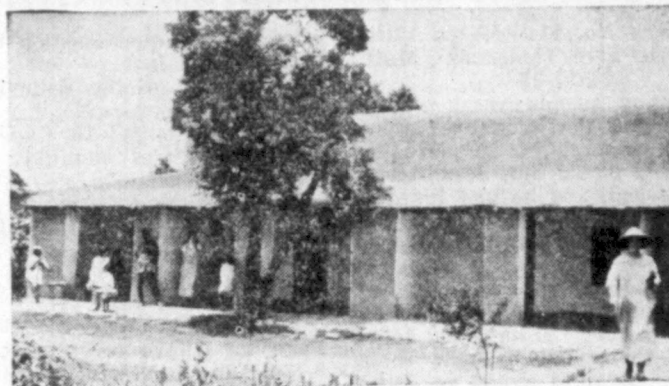
## Any Thawed Out?

Little Tommy accompanied his father to church one cold Sabbath morning, and upon their return his mother asked if he could repeat the minister's text.

"Course I can," replied Tommy. Getting up and rubbing his hands together, he said, "Many are cold, but few are frozen.—E. H., in Baptist Courier.

# They May Differ on Theology But Missionaries are Agreed on Vicks

Its Value for Treating Colds Recognized by All Denominations, Korean Missionary Writes



Mission Dispensary on the border of Afghanistan—sent us by Rev. A. L. Grey.

"Vicks is very popular as a household remedy among the missionaries of Korea", writes J. E. Fisher, treasurer of a Korean Mission.

"It is used by all denominations, I think", continues Mr. Fisher. "They may differ on points of theology, but they all agree when it comes to the value of 'Vicks' for treating a cold."

This agreement about Vicks among people of different creeds extends also to people of different nationalities all over the world. In almost every tongue, people have come to associate the name "Vicks Vapo-Rub" with "relief for colds".

Though used all over the world, it is surprising how many people in this country are not familiar with some of the most effective methods of using Vicks for various cold troubles.

For instance, a most convenient way to use Vicks when you feel a cold coming on is to place some up each nostril and snuff well back. Also, try melting a teaspoonful in a bowl of boiling water and inhaling the steaming vapors for several minutes. Repeat as often as needed for relief and comfort. The vapors of Vicks have a most remarkable effect in clearing away that "stuffed-up" feeling of a head cold. When sore throat accompanies the cold, place some Vicks on the back of the tongue and let it trickle down the throat as it slowly melts.

Of course these treatments do not replace the "rubbing on" of Vicks at bedtime for its twofold action during the night. It is this long continued double attack on colds that makes Vicks so effective.

## EBENEZER BAPTIST CHURCH

The people of Ebenezer are still trusting God. We are glad to have Rev. J. L. Smith as our pastor. We hear a God given message from him twice a month, on every second Saturday evening at 3:00 o'clock and second Sunday at 11:30 o'clock.

We are working faithfully for a new church. We have received help from many different communities, which has been highly appreciated. We are now ready to go into the erection of the new place of worship. We expect plenty interested, who are willing to give their time to make the task a light one or probably those who will count it a privilege rather than a task to serve God in this way.

We are also having prayer meeting once a week, which both old folks and young are real interested. We only have a small number who meet with us continually, but we are glad to rely upon God's promise, "Where two or more are gathered together in my name I will be in their midst". How could we ask more, for we alone, regardless of number, would soon or later prove a failure, though we feel like if we will continue from time to time doing God's will that he will bless us by sending others who are willing to work in God's service.

We pray God's blessings on all the readers of the Record and desire an interest in your prayers.

Zenia Box.  
Brownie McWhorter.

The preacher drove up to a country home with a team of horses, and little Tommy met him at the gate and asked: "Is both of them horses yours?"

"Yes," replied the minister. "Why do you ask?"

"'Cause my ma said you were a one-horse preacher."

A Buffalo man stopped a newsboy in New York, saying: "See here, son I want to find the Blank National Bank. I'll give you half a dollar if you direct me to it." With a grin the boy replied, "All right, come along," and he led the man to a building half a block away. The man paid the promised fee, remarking, however, "That was half a dollar easily earned." "Sure!" responded the lad. "But you musn't fergit that bank directors is paid high in Noo-Yawk."

# FRECKLES

Need Attention Now Or Face Will Stay Covered All Year

Now is the time to rid your complexion of freckles so that it will look clear and beautiful the rest of the year. Othine-double strength is sold by all druggists with money back guarantee to remove every last freckle and give you a lovely, milk-white complexion.

Othine is also the perfect Bleach Cream. If your dealer can't supply you, send \$1.15 to Othine Laboratories, Inc., Buffalo, N.Y.

**OTHINE DOUBLE STRENGTH**



## The Children's Circle

Mrs. P. I. Lipsey

Bible Story No. 11: March 12th  
Feeding the Five Thousand. Matt.  
14:15-21

How many people were at the biggest picnic that you ever went to? Not as many, I am sure, as were at this picnic that Jesus gave. Jesus was sad, and he and his disciples tried to get away from the people, by going across the Lake of Genessaret in a boat. But when He got to land, He found a great crowd of people waiting for Him, having come very fast around the lake. Many of them had brought their sick ones, and Jesus was so sorry for them, and healed them. When the evening came, the disciples came to ask him to send the crowd away, for how could they feed so many? But Jesus said quietly, "Why don't you feed them?" "O, no," they cried, "We haven't but five little loaves and two fishes, that a little boy had." Then He asked to have them brought to Him and He had the people to sit down in companies of hundreds and of fifties on the green grass, so that the disciples could get at them. Looking up to heaven, He asked His father to bless the meal, and broke up the food and handed it to the disciples, who in turn, gave it to the hungry people. And they all had plenty, and twelve basketfuls of broken pieces were taken up. The five loaves wouldn't have filled one basket, and here were five thousand men, and women and children besides, fed abundantly, and twelve basketfuls left! Read Ps. 145:16.

### Questions

1. Why did Jesus want to go away from the crowds? Matt. 14: 12, 13.
2. Do you know any reason why so many came? John 6:4.
3. Do you have a blessing asked at your table?
4. How did Jesus show that He did not believe in wasting food?
5. What was the effect of this miracle upon the people? John 6: 14.

My Dear Children:

I might have talked to you last week about the beautiful Spring weather that had come, some said, to stay, and was bringing so many flowers into leaf-bud and bloom, but I can't do it this week, for Winter has come back. This morning, I went to look at the thermometer, and it had fallen to 31 degrees, and all around was a heavy frost. But Spiraea and Forsythia sometimes called Bridal Wreath and Golden Bell, are still blooming in my yard, brave and bright. Tonight, we are sitting by a big coal fire, and who do you think is with me, to make that "we"? Why, little Jeannie Howe Lipsey's Papa, from Geneva, Switzerland, across the sea! Jeannie did not come this time: she had to stay at home to help mother, and play with baby sister, Ann. He will be leaving us in two or three days, to start on the long journey home, for his visit had to be a short one. I wish you could see some pictures we have of Ann and Jeannie.

I have some letters this week and some gifts for the Orphans. Don't forget the Orphans, if you have even a small sum, you can send them.

With love,

Mrs. Lipsey.

Saltillo, Feb. 26, 1931.

Dear Mrs. Lipsey:

May I join your Circle? I am nine years old and am in the fourth grade. I have a little brother six years old. He is in the first grade. I go to the Sunbeams every Saturday. I am sending a dime for the Orphans, and am sending the an-

swers to the questions on the next page. With love.

Sallie Belle Bryan.

Answers No. 9

1. He belonged to Capernaum.
2. Thoughtful humility.
3. Unselfish love.
4. He showed faith.

Sallie Belle Bryan.

Newton, Feb. 25, 1931.

My Dear Mrs. Lipsey:

I have often read the Children's Page but I have never written. May I come now and join the Circle? I am a brunette, 11 years old and in the sixth grade at school. We have a nice Sunbeam Band and a fine Leader, Mrs. J. B. Holmes. We enjoy our work very much. We are sending \$.25 for the little orphans.

Love, (President) Enoch Purvis  
So glad to hear from you, Enoch, and to get the money from the Sunbeams. Next time you write, you must tell us how many members you have.

Bay Springs, Feb. 24, 1931.

Dear Mrs. Lipsey:

Here I am once again with another dime for the Orphans. Wish they could be here to help me listen to the radio tonight. I enjoy music very much. Love to everybody.

Jarman Thigpen.

Do you hear Amos 'n' Andy every night? Andy is in a bad way, isn't he? Thank you for the money. It has not been long since you wrote before. You must come again soon.

Plantersville, March 3, 1931.

Dear Mrs. Lipsey:

I read your letters to the children in The Record from time to time, and have inspired the Sunbeams to make a donation. And I'm enclosing 50c to use as you think best. Bro. Byrd helped in a meeting here last Summer and they thought they should like to donate to his daughter, Miss Juanita, but I judge her library fund is complete since I see no mention of it in recent issues. This is why I suggest your option in the matter. I also send our S. S. attendance as being 130 and collection, \$6.21, as given me by our Secy., Mrs. Mitchell. Yours with love to command,

Mrs. Willie G. Robers.

Thank you so much, Mrs. Rogers, for thinking of our work and sending this money. We have only one object now, the Orphanage, and I will send your gift to the Orphans. I have reported your Sunday school attendance and contribution.

City (pointing to haystack):  
"What kind of a house is that?"  
Country: "That ain't a house; that's a haystack."

City: "Say, you can't fool me. Hay doesn't grow in a lump like that."

Insurance Agent: "Now that you are married, you will want to take out a policy."

Newlywed: "Oh, no, I guess not. I don't think she's going to be dangerous."

The sexton had been laying a new carpet on the pulpit platform, and had left a number of tacks scattered on the floor. "See here, James", said the parson, "what do you suppose would happen if I stepped on one of those tacks right in the middle of my sermon?"

"Well, sir", replied the sexton, "I reckon there'd be one point you wouldn't linger on."

## Draughon's College Employ Additional Instructors

In securing the services of Judge Hemingway as instructor in Business Law, and Mrs. Lee Hardcastle as instructor in Applied Business English, Draughon's Business College is taking a step forward in raising its standard, thus offering young people who attend their institution an opportunity to receive instruction under the direct supervision of degree teachers who have attained more than ordinary prominence in their respective lines of work.

Judge Hemingway, in addition to being a general practitioner of law in Jackson, is Dean of the Jackson School of Law and for nine years was a member of the faculty of the Law School at the University of Mississippi.

Mrs. Lee Hardcastle received her A.B. Degree from the Oklahoma City University and in addition had graduate work at the Louisiana State University, Baton Rouge. She taught in the city school at Baton Rouge for two years. She served for one year as Director of Religious Education with the First M. E. Church in that city, working with the High School, and State University students. Mrs. Hardcastle has a life teacher's certificate and is

eminently qualified to handle subject of Applied Business English.

Draughon's Business College has been located in Jackson for more than a quarter of a century and has always been the policy of the institution to offer Mississippi boys and girls the very best instruction possible in business subjects. During its many years of operation, hundreds of young people have been greatly benefited by the thorough training they received. A large number of former graduates of the institution are now holding positions of trust and responsibility in Jackson and its trade territory, and many other sections of the country will be found successful men and women who received their introduction into business life through the doors of this splendid institution. Draughon's Business College has brought to Jackson a large number of young people each year. Many of these have become permanent substantial citizens of the community. An institution of this kind deserves the cooperation of business firms and the patronage of our young people who are contemplating a course of instruction that will prepare them for useful service in the business world.

Little Clifton who had been taken into the country for a day's outing, saw a spider spinning a web between two tall weeds.

"Hey, pop!" he yelled, "come on over here and see this bug putting up a wireless!"

### Indirect Hint

Auntie (to Tony who has come to see baby): "What do you think is saying, Tony?"

Tony (with youthful eyes on baby table) "Sounds like 'Give Tony piece of cake'."—Passing Show.

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## Book Values for the Month of March

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Scriptural Art and Text Calendars for 1931	.30	.25
Bryan's Undelivered Speech	.25	.20
Anglo American Preaching—A Book of Sermons	1.75	1.50
Analytical Outlines of the Old Testament	1.25	1.00
Dated Events of the Old Testament	1.25	1.00
Spiritualism A Delusion—E. Y. Mullins	.60	.50
Evolution A Menace—Porter	.60	.50
Future of the Churches—Babson	1.00	.85
Democracy and the Church—Agar	.75	.65
Modern Money Methods—Agar	1.00	.85
Help Those Women—Agar	.75	.65
Dead Or Alive—Agar	.75	.65
If America Fail—Batten	1.60	1.35
Fundamentals of Prosperity—Babson	1.00	.85
Future of the Churches—Babson	1.00	.85
Faces in the Fire—Boreham	1.75	1.50
Mountains in the Mist—Boreham	1.75	1.50
A Reel of Rainbow—Boreham	1.75	1.50
With God in the World	.75	.65
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Possibilities of Prayer—Bounds	1.25	1.00
Satan—Bounds	1.25	1.00

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## BAPTIST BOOK STORE

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## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### They All With One Accord Said "We Will"

It is gratifying to see how splendidly our B.Y.P.U.'s respond to the suggested programs of our State B.Y.P.U. Department. This month is Study Course Month and all over the state our B.Y.P.U.'s are observing one week in the month and are having their study course. Oh, yes, many of them have had a study course within the last few months, and they know that one study course a year is only one-fourth enough. Certainly every union should take two courses a year and we appreciate the interest and cooperation manifested on the part of our unions. DO NOT DELAY THE REQUESTS FOR AWARDS. The young people who take the examinations deserve and expect their award, so let us have their names and we will send the awards.

### Our Convention Theme

The District B.Y.P.U. Programs are being made out and the theme for the year is "MY LIFE FOR HIM." The programs will be built around the idea of missions. Be planning now to attend for we are striving to make these meetings the best we have ever had. The dates—District Three, Baldwin, June 2-3; District Four, June 4-5; District Five, Fifth Ave., Hattiesburg, June 9-10; District Six, Columbia, June 11-12; District One, Magee, June 16-17; District Two, Indianola, June 18-19.

### Puckett Organizes

We are indebted to Miss Ruby Mae Thompson for the report of the newly organized Senior B.Y.P.U. at Puckett. Mr. Talbert helped in the organization and the following officers were elected. Pres. Ruby Mae Thompson; Vice Pres. C. G. Boone; Secretary, L. G. Puckett; B. R. L., Hollis Benton; Treas., Tom Parks; Cor. Sec., Vera Burnham; Chorister, Truett Burnham; Pianist, Altriss Jackson. This is a splendid community and they hope soon to increase their enrollment to fifty and we suppose then they will divide into two unions making efficiency possible. We congratulate the Puckett church on this progressive step in their program of activities.

### Mountain Creek Juniors Receive Bible Readers Awards

Five splendid Juniors of the Mt. Creek church, Rankin Co., have received certificates and seals for keeping up their Bible readings, some of them two years and others only one year; Vivian Barron has kept up the readings one year and receives the certificate, Bobbie Lee Matthews, Leroy Matthews, Vira Vanzandt and Ernest Clark have kept up the readings for two years and have received the certificate and seal for their work. We commend their faithfulness to other Juniors.

### B.Y.P.U. Celebrates Pastor's Night The City B.Y.P.U. held its second

monthly meeting for 1931 at Calvary Baptist Church, Monday evening, the sixteenth, with a large attendance.

The meeting was called to order by the president, Harold Bradley, and the chorister, Rudolph Bradshaw, led in a very lively song service followed by prayer offered by Dr. W. A. Hewitt. At this time a vote was taken as to the City B.Y.P.U. meeting monthly or quarterly. The monthly meeting led in the voting and upon motion of Rev. D. A. McCall, this was unanimous, and all pledged cooperation to make it successful.

With the president presiding in his usual encouraging manner the following interesting and inspirational program was rendered:

Voice Duet—"Satisfied With Jesus"—Misses Gober and Coleman.

Prayer—Rev. G. H. Suttle.

B.Y.P.U. as a Training Ground—Rev. D. A. McCall.

B.Y.P.U. Trains for Service—Rev. W. A. Hewitt.

Vocal Solo—"I Come to Thee"—Rudolph Bradshaw.

B.Y.P.U. As An Aid to the Pastor—Rev. G. H. Suttle.

The Growth of the B.Y.P.U.—Rev. A. W. Talbert.

Vocal Solo—"The Beautiful Garden of Prayer"—Miss Nellie Mae Gober.

On account of illness, the other three pastors of the B.Y.P.U. were unable to be present, Rev. H. M. King, Calvary, Dr. J. P. Harrington, Parkway, and Rev. Jack Crawford, Davis Memorial.

In absence of Dr. King, Mr. Barnes of Calvary Church, spoke a brief word of commendation and encouragement to the B.Y.P.U.

The representation from the churches was: Calvary, 31; Davis Memorial, 2; First Church, 18; Griffith Memorial, 27; North Side, 12; Parkway, 2; Pearson, 14.

The efficiency banner was awarded to the North Side intermediates with the splendid average of 95 per cent.

A pleasant social hour was enjoyed in the basement of the church under the supervisor of the efficient director, Mrs. Morgan.

The benediction was pronounced by the president. The next meeting will be held at the Pearson Church on the sixteenth of March when all members are urged to be in attendance.

### Quitman Solves Problems Through Leadership

Feeling that the readers of the B.Y.P.U. Page will be interested to know something of our young people's work, I am constrained to write briefly of it.

Twelve months ago we had four struggling unions. The struggle did not continue long, however, for they soon died, and they remained in the tomb until the first of October, 1930. Our problem was leadership. We had been depending on the public school teachers for Leaders. They were

capable but when they went away for the summer the unions always died for lack of leadership.

Finally, the pastor definitely made up his mind that we would face squarely our problems and solve them by the grace of God. The Director, Prof. C. E. Hood, promised to cooperate. We set about to find competent Leaders. We found them. They were selected, enlisted and elected. We divided our Juniors into three sections, and our Intermediates into two sections; so that we now have seven unions. The division did two things. It increased the attendance and solved the discipline problem. In addition to our Leaders, we put sponsors with each union, one sponsor to each group. The result is that our unions are doing the highest type of work they have done in two years and besides, the attendance is much larger. We had an attendance of 105 Sunday, February 15.

Another thing that helped us greatly was a study class in the Junior and Intermediate Manuals. Each Leader taught the Manual to her sections. Several took the examination. We are happy to say that we are on the upgrade now and we do not propose to disband our unions during the summer this time.

—B. C. Land, Pastor.

### TILLATOBA B.Y.P.U. CONTINUES TO GROW

On January 25th, 1931, the B.Y.P.U. met at the Tillatoba Baptist Church and divided the 2 groups into 4. The following group captains were elected: Joe Crawford, Mary Alice Lyon, William Hudson and Emerson Ellett. These new group captains have become so interested and are so prompt till during the month of Feb. the B.Y.P.U. has grown considerable. The young and old take their parts and render them fine. Some said they could not speak in public, especially some of the young folks; now they say "Give me a part and I will do my best." We think it is a great help as there are so many of the B.Y.P.U. members that read the daily Bible reading who did not before we organized the B.Y.P.U. It is the greatest organization that the Tillatoba Baptist Church has ever had and it is growing from Sunday to Sunday, there are most as many at the B.Y.P.U. services as there are at preaching services; and the Tillatoba Baptist Church gives the president, Mrs. V. U. Rushing, the credit for it all. We are planning on a study course of the Pilgrims Progress soon. We hope before long to make this a Standard B.Y.P.U. If you don't believe the Tillatoba B.Y.P.U. is as good, if not the best in the county, come over and visit us some Sunday afternoon at 6:30. We believe you will go away saying the same thing we say.

—Secretary.

### Canton Senior Union Renders Fine Program

The Canton Senior B. Y. P. U. under the leadership of its president, Mr. Milton Sandidge, and group captain, Mr. Harry Larson, rendered a splendid demonstrational program at Camden Sunday evening at 6:30 at the Baptist Church.

There were 30 members of the Canton Union present at Camden,

## PATENTS

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twelve of this number taking part on the program. The Canton Union is active in this kind of work over Madison County and other neighboring counties.

J. D. Maness,  
Canton, Miss., (Box 188).

### Madison County B. Y. P. U. Association to Meet

Madison County B. Y. P. U. Association will meet in Canton the second Sunday in April at the First Baptist Church at 2:30 o'clock. Every union in Madison County is invited and urged to be present at this meeting. The topic of this meeting will be Missions.

J. D. Maness,  
Canton, Miss., (Box 188).

### ORDINATION

Bro. H. W. Froushour, of Fouke, was ordained to the full work of the gospel ministry by prayer and the laying on of hands of the presbytery the night of March fifth.

Enon Church, to which he was called as Pastor, asked for his ordination. This church seemed perfectly satisfied as to his gift and ability to preach.

The ordaining council was composed of the following brethren: L. D. Bassett of Louin, W. E. Hellen of Laurel, and T. J. Waldrup of Louin. The ordaining council was satisfied on his examination and recommended his ordination by the church in cooperation with a committee from Antioch Church. Rev. W. E. Hellen delivered a very appropriate and impressive sermon from the 20th chapter of Acts. Rev. L. D. Bassett led in the examination, and the writer led in the ordination prayer and the laying on of hands. This was a most impressive and solemn service and will be remembered a long time by the church. We closed by giving Bro. Froushour the right hand of fellowship and bidding him Godspeed as an undershepherd.

—J. Waldrup.

A teacher asked her class of children what a skeleton was. One little fellow, Benny, seven, said: "I know; it's bones with the people rubbed off."—Junior Life.

"Johnny, what do you mean by coming to school like that? Your hair is disgraceful."

"No comb, miss."

"Can't you use your father's comb?"

"No hair, miss."—Watchman-Examiner.

### Not Important

Harold: "Ouch! I bumped my crazy bone!"

Alkali Al: "O, well, comb your hair right and the bump won't show."—Scottish Rite Bulletin.



## IT WORKS

—O—  
(Ben Cox)

I have for a number of years been preaching the doctrine that the Lord is very much interested in the financial affairs of his children, and will take care of us if we conscientiously put the first dime of every dollar we make into His work. I believe not only will he open the way for opportunities to earn money, but will also see to it that the ninety cents we have left after paying the Lord our tithe will go farther than the whole dollar would have gone.

I have had some very thrillingly interesting testimonies to this. I give one of them here. A few weeks ago a man and his wife came to see me requesting prayer that he might secure a position. Soon after then he found employment. After the first week, at which time he earned \$13.50 he wrote, enclosing \$1.35 "As God has been good to us this week in granting me health and a place to work, please accept this small amount, which is one-tenth of the week's earnings, as a means of aiding those less fortunate in providing meals at your Noon Day Prayer Service. Remember us in your prayers that we may find employment that will enable us to serve Him more and that we may have more to help those that need help."

Every week since then he has sent a tenth of his earnings for the Noon Prayer Meeting, usually \$1.60. A week or so ago he and his wife joined our church by letter, and their fine son for baptism. The week following he got a special job for just one week and earned \$45.00. He put in 4.50 for the church budget. He and his son both volunteered for night duty in our perpetual prayer meeting movement which is just starting.

Yes, it pays—in more ways than one.  
Memphis, Tenn.

—BR—

## TO WHOM IT MAY CONCERN:

—O—

Greetings, Brother Editor, to you and other friends in Mississippi. Since June 1929 until recently, the writer has been associated with the Baptist Bible Institute as field representative during their Emergency Campaign. But a recent decision of the Board of Trustees to discontinue for the present this phase of work, leaves the writer without a job.

I have no desire to be among the "idle or unemployed." I love the ministry, the pastorate and other phases of denominational service, and am ready to work wherever the Lord and my brethren call and direct.

A college and seminary graduate with thirty years experience in the ministry and fellowship of Southern Baptists should make my ministry now richer and more effective than in former years. I love my brethren, believe in them and delight to serve and work with them.

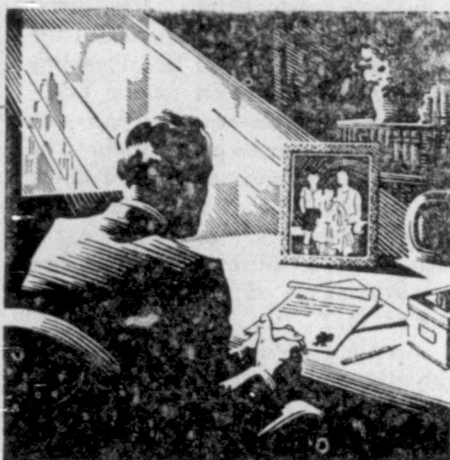
My seven years pastorate at Crystal Springs, and my fellowship with the Mississippi brotherhood are rich with hallowed memories and sweet recollections and I delight to number many Mississippians among my most cherished friends.

If any Mississippi church, denominational organization, agency or institution should desire such service

as I could render and should want to know more of me and my work, I would respectfully refer the interested party to Dr. W. W. Hamilton or Dr. L. Bracey Campbell, both of the Baptist Bible Institute, New Orleans; or to Dr. Lawrence T. Lowrey, President, Blue Mountain College, Mississippi; or to the undersigned.

—John W. Dickens.

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New Orleans, La.

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## A MISSIONARY IN KENTUCKY

—O—  
(J. G. Chastain, Sr.)

While visiting my son, Judson, who is pastor at Wheatley, Ky., I have accepted an invitation to spend ten days here conducting a church-school of Missions, teaching the book, "Thirty Years in Mexico."

On Sunday at 11:00 A.M. I talked about the great work of our Home Mission Board; at night the theme was Mexican Missions. During the day we got in two mission study lessons; the first following closely the fore-noon sermon. The second took the B.Y.P.U. period just before the night service.

That time might not hang heavily on my hands and in order to make out a full day's work, I had them drive me fifteen miles to Owenton, immediately after dinner, where by previous arrangement, I spoke for forty minutes on Mexico, before the monthly meeting of the Owen County Association. In the large congregation the pastors and active Sunday school workers were well represented. I talked to them of a certain ranch trip in Mexico: "Six Hundred Miles and Six Weeks in the Saddle."

I purpose attending next week the third Annual Conference of the Seminary at Louisville. On Sunday, March 15, I have accepted an invitation to speak on Missions morning and night in Owensboro. The week following I mean to turn my face homeward, but stop off to lecture on Missions at Princeton and Fulton, Ky., Ripley and Memphis, Tenn., Lake Cormorant and Clarksdale, Miss., and other places.

My health was never better and I am richly enjoying this important work. My son, Judson, if the Lord should so direct, would be pleased to take a pastorate in Mississippi beginning June 1st.

—BR—

## RILEY'S STACK-POLE

—O—

This very wonderful little book is Bible study on very practical questions, such as:

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Those who know George W. Riley can feel very safe that fifty cents spent for this book will prove a good investment.

I commend it very heartily.

—Ben Cox.

Central Baptist Church,  
Memphis, Tenn.

—BR—

## COMMENDATION

—O—

Rev. W. C. McGill is now located at Laurel, Miss. This is to commend him to any pastorless church or churches, needing a pastor. I have known Bro. McGill for some time and know him to be a fine man and a good pastor. It was my good pleasure to assist Bro. McGill in a revival meeting at McLaurin, Miss. in Oct. 1929, and I found him to be greatly interested in the Lord's work and highly esteemed by his churches. Churches without pastors would do well to write Bro. McGill, Laurel, Miss., General Delivery.

—R. R. Jones.

## In Memoriam

To  
TINA PATE GUNTER  
by  
Edith Overton

—O—

One wishes for a pen, dipped in holy, mystic beauty, to write a fitting tribute to our beloved teacher, counsellor and friend.

Ah, dear Father, Thou hast taken unto Thee, one whom we cherish dearly, one who was at once, gentle and courageous, so understanding Spirit—but with all such rare qualities.

The sadness of our hearts, the emptiness, (that finite mind cannot fill) the poignancy of our grief, lessened, when we lose our thoughts in the blessedness, the richness of the hours spent with her. But, when her passing, Thou hast brought Heaven nearer to us, and the Angel that reached down for her, was closer and more tender than before. She has become one more shining link—connecting our thoughts with Thee.

Dear Father, we thank Thee, for lending her to us, for even so long. May we thru that sweet association have gained something of the purity and magnificence of her Christ-like character.

She will continue to live—her light shedding its spiritual radiance—her sweetest perfume—lingering to sweeten the years to come.

To Thee, O Father, our loved one has gone,

And left an emptiness in our hearts. May our lives be richer, for what she has done;—

Make us thankful, that now, she is of Thee a part.

And in our lives may her life ever shine

Like a beautiful ever-fair blossom. That in tending, we'll have no time to grieve and pine,

But keep strong and true, till as she we're gathered to Thy bosom.

—Homemakers Class  
First Baptist Church

—O—

## Ralph Carroll Butler

Brother Ralph Carroll Butler passed from this life December 26, 1930, leaving a wife, daughter, mother and sister to mourn this loss. Born at Knoxville, Miss., October 17, 1880, age of 12 gave his heart to God; united with Spring Hill Baptist Church at Knoxville August 23, 1896, being baptized by Rev. W. E. Felt. A few years after this the family moved to Arkansas, where he took great interest in church work at Hulbert, Arkansas, where he spent four years. He helped to organize a church and build a house of worship, when he became Superintendent of Sunday school. He moved from there to Round Pond, Ark., where he took an active part in church and Sunday school work. In the meantime he took to wife, Miss Julia Barron, of Forest City, Ark. There was one child born to this union; a girl, Margaret Elizabeth. In 1927 he felt in his heart that he had a message of love to deliver to his relatives, and friends at Knoxville, the feeling became so strong that he wrote to me to arrange



Thursday, March 12, 1931

appointment, which I did. He came on July 31, 1927, and delivered three addresses to attentive audiences, pleading earnestly for all to give their hearts to God. He had often said that he felt like giving his entire time to Christian work. He had just moved from Round Pond, to Elaine, Ark., when he was taken sick, which ended in his death.

I commend my bereaved friends to the mercies of God. Be faithful, be patient; for Jesus is waiting to bring you into a glorious reunion when you, too, have crossed over the still waters.

Your Friend, —P. C. Thompson.

#### Mrs. Carrie Bass Rester

February 27th Mrs. Carrie Bass Rester, of Silver Creek, died at the home of Mrs. Jennie Toler Bass, her mother.

She was a patient sufferer for years, but cheerful through all of her suffering. She said that death had no terrors for her, she was ready to go.

Besides her husband, Rankin Rester, she leaves a daughter, Mary Kirby, her mother, Mrs. Jennie Toler Bass, one sister, Mrs. Minnie Williams, Bogaloussa, La., three brothers, Kirby, Shelby and Clyde Bass, all of Silver Creek; and a host of friends to mourn her going. She was a member of the Crooked Creek Church, since childhood, but funeral services were held from Calvary Baptist Church. The pastor, Rev. Mark Lowrey, was assisted by Rev. C. H. Mize, a long time friend of the family, and Rev. Vickers, pastor of the local Methodist Church.

—A Friend.

#### READY CLASS, PELAHATCHIE

Members of the Ready Class, of Pelahatchie, met in the home of Mr. and Mrs. Otis Washburn for the regular business and social meeting Wednesday evening. There were seventeen present.

The president, Mr. A. G. McInnis, opened the meeting, leading the devotional followed with prayer by Mrs. S. T. Stamps. Reports from all officers were splendid, showing a marked improvement.

Mrs. Prestridge, our beloved teacher, in her talk, stressed daily Bible readings. There were eleven honor roll members for February and one member joined the church.

Spring is here and all are planning to do even better work in the future.

During the social hour Mrs. Washburn, assisted by Mrs. Roy Robbins, served a delicious ice course.

The Ready Class joins our own Bro. Meadows and family and their many friends, in deepest and sincere sympathy, in the death of his mother. May the Lord be ever near them and give them strength.

—Class Reporter.

#### PRAY FOR THE LOST

I have just read Brother Lowe's article on "Praying for the Lost". I believe our brother is mistaken when he says that the Bible does not give us authority for praying for the lost, and I wish to give my reasons for believing that we should pray for them.

First, I believe that our brother made an unfortunate selection when he chose John 17:20 to support his statement. Jesus said that He not only prayed for the disciples, but for "Them also which shall believe on me through their word". Notice that He said for them that SHALL believe. That is future tense, they did not believe then, and as they did not believe they were certainly unsaved. Jesus prayed for the lost.

Second, Paul, in my estimation the greatest preacher of the ages, prayed for the lost. He says: "Brethren, my heart's desire and PRAYER TO GOD—Rom. 10:1—for Israel is, that they MIGHT BE SAVED". They were lost, and Paul was praying for them to be saved.

Third, we read in I John 5:16 that "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death". The only sin that is unpardonable is blasphemy against the Holy Spirit—therefore if a man commit any but the unpardonable sin, we may pray for him and God will give him life.

Fourth, "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight". I John 3:22. Then if we keep His commandments, and do the things that are pleasing to him, we can ask whatsoever we will, i.e., for the salvation of the lost, and he will give it to us. But what are his commandments and the things that are pleasing to him? "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment". I John 3:23.

Lastly, John tells us in I John 5:14-15, that if we ask anything according to God's will, he hears us; and that if he hears us we have the petitions that we desired of him. According to this scripture we can pray for the lost and know that God will hear and answer our prayers, for it is his will that the lost should be saved. "It is not my will that one should die".

We have said enough for the time about praying for the lost, let us say just a word about praying for missions. The Lord Jesus expressly commanded his disciples to pray the lord of the harvest to put forth laborers into the harvest, for the harvest was plenteous but the laborers few. The same condition prevails today. There are millions who do not know the name of Jesus, and there are few who are telling them the wonderful story of his love and redemption. Truly we need to pray that God will send more laborers out to reap the great harvest of souls that are standing ripe in the great harvest field of the world.

I have made this observation in my ministry—those who do not have enough interest in missions to pray for that great task, do not have enough interest to give of their

money to support it. And also that those who have the task of evangelizing the world on their hearts both pray for the salvation of the heathen nations, and then give of their means to help answer their prayer.

I say let us on bended knee earnestly besiege the throne of grace with our petitions that the lost might be wooed and won by the Holy Spirit, and then rise to testify to the world that Jesus Christ is the only begotten Son of God, the only Saviour of lost man, and give our money to send missionaries to tell the story to those who know it not.

Yours in Christ,

—Robert E. McCully.

#### WHAT'S WRONG?

What is wrong with our leaders? You will not agree with me, but this is the trouble as I see it. It takes too much money for them to run their religion with. They think about money. They talk about money, and the deplorable part about it is that they have tied all of the money up in by-products and left the main commission out in every convention and association. Money is the theme. It is money for this. And it's money for that. It's put your money in the hat. It's money here, and it's money there, and it's money, money everywhere. It's money make up. It's money pay down. It's money every time you turn around. It's go to church today. It's come back tomorrow. If you haven't got the money, well—it's get out and borrow. God says, "Thou shalt have no other gods before me". I may be wrong, but I think the money God and pleasure God is what is wrong.

—Jim Finley.

We do not know Mr. Finley; do not know whether he is a Christian or not. We only know his name is not on our subscription list. A man who does not take the denominational paper is not apt to be interested in giving money to any good cause. Our readers are familiar with the story of the Negro who complained that his wife and daughter were always asking for money. He said, "They always want fifty cents for this and a dollar for that."

It's money Monday, Tuesday, Wednesday and every day in the week". Some one asked, "What do they do with all this money?" He replied, "Do with it! They don't do nothin' with it. I don't give it to 'em."

—Editor.

Little Harry wanted a dog. He had many arguments with his mother on the subject. He was sent to a near-by grocery. He was gone so long that his mother became anxious. Stepping to a window, she saw Harry down the street manfully pulling at a rope, the other end of which was tied around the neck of a small dog. The pup was resisting every step. Presently, Harry triumphantly entered the room. "Mother," he cried, "won't you let me keep this little dog? It followed me home."—Western Christian Advocate.

A real-estate man, who was always talking of sales in terms of thousands of dollars, was greeted one evening by his eleven-year-old son, who announced:

"Well, dad, I've sold the dog."

"You've sold the dog?"

"Yes,"

"What for?"

"For ten thousand dollars."

"For ten thousand dollars! What are you talking about? Where is the money?"

"I didn't get the money, dad," responded the son. "I got two five-thousand-dollar cats for it."—B.Y. P.U. Magazine.

Moses, a Negro, had a mule that was very lazy. One day he got mad and said to her, "You is so lazy that when you die the Lord will say, 'Come forth' and you will come fifth."

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## CHURCHES WILL DEAL KINDLY WITH PASTORS

A worthy pastor does not demand thoughtful and kindly evidence of his people's affection, nor that they shall provide against a day of need for him and his dependents. But thoughtful members of a church do find many ways to compensate him for his labors and sacrifices.

The spiritual pastor, like Paul, serves in spiritual things and fears to demand his rights in material things beyond the present physical needs, lest men should consider him mercenary in his ministry.

However, the duty of the church, as stated in the Scriptures, is clear. The church among other things should provide against need in the pastor's old age and in case of his disability and for his family in case of death. Service Annuity Certificates enable churches to co-operate with the pastor and with the denomination in making such provision. Members of churches should write us for information concerning these certificates.

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 Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

### HIGHLIGHTS OF B. S. U.

M. S. C. W. was a different kind of hostess last Saturday afternoon when they welcomed with full arms, a plentiful supply of aprons, mops, rakes, et cetera—the A. & M. boys. Eight boys came over from the B. S. U. group there to help us to clean the Workshop up for the house party this week end. Dirt flew during the next few hours. Mops and oil and soap and water soon did the work in the house, and a few rakes and shovels made short work of the yard both in the back and front. All the old family skeletons came out of the closets and from the eaves to go on their final journey to the junk man. If the Workshop doesn't shine for our guests next week end it won't be their fault.

As reward or further punishment, take it either way you like, we gave them supper over the Workshop around the fireplace—weiners, and all the fixings, and marshmallows. There was a period of fun and frolic until just before taps. Then we resolved ourselves into a business meeting about plans for the house party.

Friday night began a brand new move in our state that, we believe, is going to be a lasting influence on the Baptist people of the state. The State B. S. U. House Party, now convening with M. S. C. W. and the Workshop girls, held its open session at the Workshop last evening. Katherine Rawls led the opening with a rousing welcome and was joined then in a cheery Smile Song from the M. S. C. W. girls. Mr. William Hall Preston from Southern Baptist Headquarters and Miss Irene Ward, student secretary at M. S. C. W., were introduced as the "parents" of the delegates. After a mixing game, the real meeting began. As in Atlanta at the fall Conference, the strains of "Onward Christian Soldiers" put every one in a marching fever for progress. A formal welcome was tendered by Zana Wilson, president of the M. S. C. W.-B. S. U. Elizabeth Mitchell of Blue Mountain led the devotional period. Messrs. Frank Bailey, Hansell Rhodes, Fred Mincher, and A. B. Kelly of A. & M. rendered a beautiful quartet, "The Haven of Rest".

Next there was a roll call of the different colleges from which the following information was obtained: Mississippi Woman's College, 10 delegates; State Teachers College, 10 delegates; University of Alabama, 19 delegates; A. & M., 20 delegates; M. S. C. W., about 348; Delta State Teachers College, 6; Mississippi Synodical College, 4; Blue Mountain, 13; East Mississippi Junior College, 4. Mississippi College are bringing in their whole council today, as circumstances would not permit them to be here for last night's session.

The reports and discussions re-

vealed some interesting things. Noting the outstanding things only—M. S. C. W. took in her 68 delegates to the full conference in Atlanta, the whole B. S. U. Council including student secretary, pastor, and faculty representative. A. & M. sent 19 delegates to the Conference. In spite of the fact that they have no student secretary or full time worker, they have 135 of their 650 boys in Sunday School every Sunday and have organized three B. Y. P. U.'s to take care of those who attend. Blue Mountain has reached First Magnitude, first in the South. They have had two training schools for the officers this year. Twenty-two attended the Atlanta Conference. Those of you who attended Mr. Hatchett's service in the First Baptist Church a few weeks ago will remember the devotional plans of Blue Mountain that he told us about. Delta State Teachers College was not allowed to have a B. S. U. Council and denominational leadership until November of this year. They are now making up for lost time. Woman's College has reached First Magnitude. They are working especially on organizing B. S. U. organizations on Junior College Campuses. Miss Dick McConnell and Mr. Owen Cooper visited with them during the year. S. T. C. has 350 enrollment of Baptist Students, 140 in Sunday School and 5 organized B. Y. P. U.'s. A B. S. U. cottage has been started, the foundations laid. Mr. Leavell and Miss McConnell of the Southwide headquarters were with them during the fall. Alabama University has no student secretary, but they have made great moves. A budget was worked out including in its scope subscriptions to the Baptist Student and the Alabama Baptist. The B. S. U. Buzz is their own college paper for Baptists. They have secured the state B. S. U. Convention of Alabama for next fall, and extend a cordial welcome to the House Party guests to join them. Holly Springs and East Mississippi Junior College have only a few Baptists but they are working especially in the Sunday School and B. Y. P. U. fields. They are here for inspiration as well as to plan for the work we are to do this spring.

The great attraction of the evening came in the address of Mr. William Hall Preston on "The Unreached Possibilities of Youth". He began his address with a story of the sinking of the Spanish Armada. "That loss, according to a Midshipman's examination paper," said Mr. Preston, "was due to the lack of three ships—seamanship, leadership, and marksmanship". So the Christian ship must be equipped with three "ships"—not leadership, but fellowship; workmanship; and inspiration from the leading of God in fellowship with others. An idea can not be given of the power of

Mr. Preston's talk about getting across something of his personality—something that can't be done on paper.

Clara Brashears of M. S. C. W. has charge of Friendship Hour which followed. In addition to concentration exercises, we were strenuously put through "upsetting" exercises. Mr. Preston favored us with a number of animated songs, and then we adjourned until Saturday morning.

### BLUE MOUNTAIN COLLEGE

Dr. J. P. Kirkland, pastor of the New Albany Baptist Church, and one of B. M. C.'s trustees, led the noon-day prayer Friday. In his short message he pointed out the fact that among the bright spots of days here in school, the moments spent in these prayer meetings would stand out. He talked further about the joy of prayer in the life of the students.

On the B. S. U. calendar this month are two Special Weeks of Emphasis: Prayer Week for Home Missions, and Student Evangelistic Week. The former is being stressed especially by the Y. W. A. The circle leaders in the different dormitories have brought interesting messages at the prayer meeting. After Y. W. A. meeting Wednesday night, the special offering for Home Missions was taken. Student Evangelistic Week is being observed by the students through the work of the Life Service Band. Members of this organization are meeting in groups in the dormitories for brief prayer services each night and are doing personal work.

Lucile Ray, Reporter.

### Continued from page 9

Twelfth, because "these all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with his brethren; the number of names together were about one hundred and twenty, (good sized church) and "Peter stood up in the midst of the disciples, and said, This scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David, spoke before concerning Judas, who was guide to them that took Jesus. Wherefore, of these men who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they (the 120, the church) appointed (nominated) two, Joseph and Mathias, and they prayed and said, Thou, Lord, who knowest the hearts of all men, show which of these two thou hast chosen, that he may take part in this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they, (the 120) gave forth their lots (ballots) and the lot fell upon Mathias; and he was numbered with the eleven apostles." Acts 1:14 to 26. This local, independent Baptist Church elected its own officers, as do Baptist churches today. Another example of the polity of this first Baptist Church, in Jerusalem, is recorded in sixth chapter of Acts, giving account of the election and ordination of the first Baptist deacons. Each local church,

or body, was, and is, complete in itself and independent of any and all other churches; as human families are complete and independent one of another; competent of self-government in reception and discipline of members, election of pastors and other officers; in the purchase and sale of property; and is the highest ecclesiastical authority known; from whose final decision there is no appeal. Mat 18:15-17, 1st Cor. 4:5-11-13. 2nd Thess. 3:6-14.

Brother Non-Baptists, why are you not a Baptist?

—C. M. Sherrouse.

Biloxi.

—BR—

### GIVEN? TAKEN?

W. W. Hamilton, Baptist Bible Institute, New Orleans, Louisiana

—O—

"How I wish it had been given before it was taken!" Thus wrote one of our best and most beloved Christian workers. He was sending a contribution to help the Baptist Bible Institute in its Emergency Appeal, and was expressing his regret that the gift could not be more in keeping with the need and with his own interest in the Bible Institute and its work in the heart of our great Southern Baptist mission field.

As he expressed it, the financial depression had reached in its long arm and had taken that which he had saved and accumulated through the years. It left him discouraged and took that with which he might have purchased eternal securities. On these investments Jesus promises thirty and sixty and a hundred fold, or three thousand and six thousand and ten thousand per cent.

Treasure in heaven! Such savings moth and rust and thieves cannot destroy or molest. Shall we wish then that it had been given before it was taken? Or shall we be glad then to find that we have made ourselves, by means of money, friends who shall receive us into the eternal habitations?

—BR—

She: "There's Madge Bahr. I understand she bought that dress by installments."

He: "I suppose that's the first installment she's wearing."—Cincinnati Enquirer.

—BR—

"You are working too hard," said the doctor.

"I know it," sighed the patient, "but it is the only way I can keep up the easy payments."—Cincinnati Enquirer.

—BR—

"Name the world's greatest composer," said the musical instructor. "Chloroform," promptly replied young man who had studied medicine.—Selected.

—BR—

### There'd Be Millions in It

History Lecturer: "Can any of you tell me what makes the Tower of Pisa lean?"

Corpulent Lady: "I don't know, or I'd take some myself."—Reformed Church Messenger.

—BR—

Teacher (looking over Teddy's home work): "I don't see how it's possible for a single person to make so many mistakes."

Teddy (proudly): "It isn't a single person, teacher. Father helped me."